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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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RETRIBUTION.

On orchard full of snowy bloom,
And promise for the morrow;
At night the frost,
Which softly crossed,
And filled the dawn with sorrow.

A garden fair to look upon
The sweetest fragrance sending;
A storm at night,
The hail's fierce might,
Its wondrous beauty rending.

A song seraphic on the air—
Its very cadence thrilling
A note is jarred,
A tune is marred,
The air with discord filling.

A mind with knowledge richly stored,
Equipped for brave endeavor;
Its trust betrayed,
Its hope dismayed,
Its life-work marred forever.

A heart with Heaven's largeness blest
And giving of its gladness;
Its love tho' sought,
Was spurned as naught—
Its joy was turned to sadness.

A soul with service sweetly fraught,
Singing of heaven above;
Stung to the heart
By cruel art
Ceased singing its song of love.

A spirit bound with thoughts of self,
Will another's soul-life wrong,
As frost at night,
As hail's dread blight,
As the discord in the song.

Tho' still we trust sorrows will bring
If rightly borne, a blessing;
Woe to that one
Through whom they come—
God does his own redressing.

"Vengeance is mine, I will repay,"
The Lord's decree abideth,
Nor days, nor years,
Nor bitter tears,
The dark transgression hideth.

"Be not deceived, God is not mocked,"
The harvest's as the sowing,
And though there may
Be long delay,
The retribution's growing.

Who plants to self must reap the fruit,
Of what his own hand soweth.
This truth is plain,
For Faust as Cain,
The Lord respect ne'er showeth.

"With Him there is forgiveness." True,
Yet the effect remaineth,
And all the life,
Through calm or strife,
The scar the bosom paineth.

Orestes—like man vainly flees
Stern Nemesis, who follows.
Regrets, by day,
That flit away,
Return at night like swallows.

Where'er our lot in life may be,
We still must guard each other,
For at man's hand,
In every land,
God will require his brother.

M. M. H., in *The Friend*.

THE DUMB SERMON.

BY T. DARLEY ALLEN.

There is no scarcity of argument in support of the divine inspiration of the Bible. And yet through prejudice infidels refuse to believe in the great truths so overwhelmingly attested on the sacred pages. Sometimes, however, the unbeliever is forced by evidence to renounce his infidelity, and the most unlikely means are often used to bring this result about. We are most of us familiar with the fact of the conversion of Lord Lyttleton and Gilbert West, who undertook a study of the New Testament with a view to showing through the press the falsity of divine revelation; but whose research resulted in their own conversion, and whose writings are among the most valuable contributions to the evidences of Christianity. Mr. H. L. Hastings is a wonderful defender of truth, and has been the means of the conversion of many sceptics, but nothing from his pen better illustrated God's guiding hand in the conviction of infidels than the following incident narrated in his book entitled "Tales of Trust":

"The Holy Spirit which opens the lips of God's servants that their mouths may show forth his praise, can also seal them in dumbness and silence, when such silence can most effectively glorify his name. A striking instance of this occurred in the history of the Rev. William Tennent, who once took much pains to prepare a sermon, to convince a celebrated infidel of the truth of Christianity. But, in attempting to deliver this labored discourse, he was so confused as to be compelled to stop and close the service by prayer. This unexpected failure, in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. T—— must have been, at other times, aided by a Divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennent used afterwards to say, his dumb sermon was one of the most profitable that he had ever delivered."

UNCEREMONIOUS PREACHING.

I sometimes fear, writes Rev. C. B. Ward, missionary to India, that modern religious work in America is taking on a form that permits of nothing unless it is in halls or churches with a crowd to work on by public methods.

Here in India we are almost wholly shut off from all such effort. Build a church among the heathen, and while some may look through the window, none will enter. No place for eloquent pulpiteers. We have to go out and hunt up our hearers, and in most unceremonious ways preach Christ to them; not often, except in large bazars and towns, to crowds of any size. Here is a man mending his cot with three friends sitting by. By tact he is asked a question or two about his work. While he works you preach Christ for a few minutes. Before you go, sing and pray with them. We go into the bazar, we find the merchant settling accounts with customers. Afterwards, and without the least formality, sitting or standing, you tell them all of the great day of accounts. Thus, at the public well, by the threshing floor, in the work shop, by the way, anywhere, anyhow a congregation of one or one hundred. A text in anything you see people doing or suffering. Always eternally at it.

This is the way most of our missionary work in India is done. I have seen some men missionaries in late years so well trained for their work (?) they could not and would not do this sort of work. A church or hall, a platform or pulpit, and a congregation must be had. Is not this the drift in America? What seems to me to be wanted in all religious and reform work is a revival of old time religious methods, when little dependence was put on the preacher, but everybody worked. Then class leaders saw more conversions in a quarter than modern ministers in a year.

Let every Christian, business man, minister, Sunday school teacher, farmer, carpenter, tinker, tailor, shoemaker, clerk, mechanic, seamstress, servant maid and stranger, witness, work, give and pray, and the cause will take on new life and make grander strides against the fearful odds we have in this battle to face.

JUSTICE AND LOVE.

The late Dr. Howard Crosby, with his own hands arrested a thief whom he caught in his house, took him to the station, was present and testified against him, and when he was convicted, sentenced, and entered upon his term, called upon him and said, "My friend, I have no malice toward you. You were performing a desperate deed, you deserve your punishment; but now I say to you I am ready to help you to begin a new life." While in prison he visited him, encouraged, and led him to become a Christian. When his time expired he used his influence to secure him a way of earning an honest living. The man entirely reformed, married a respectable woman in the West, and maintained a grateful correspondence with Dr. Crosby until the latter's death. We consider the Christianity of the doctor in pursuing that course as far above that of the pusillanimous and weak person who would say of such a criminal, "Poor fellow, let him go," as manhood is above childishness. Such an act as the latter is but one grade higher than that of sending roses to condemned murderers.—*Christian Advocate*.

Sir Walter Besant is reported as replying to the question whether he thought the social condition of the poor in London had been much improved of late, as follows: "Immensely improved. Everything is better. Wages are better. Hours of work are much shorter, food is cheaper and better, clothes are cheaper and better. In a word, the improvement is immense."

TWO ANSWERED PRAYERS.

It was a dreary twilight in Mrs. Peterson's poverty stricken home—if home it could be called! Mrs. Peterson was the neglected wife of an inebriate who had lost his position through drink and had gone the usual downward course until money and property had vanished and the children were crying for bread The outlook had been peculiarly gloomy of late. The poor woman was not strong enough to do the heavier drudgery for which she might receive a pittance, and she could not serve in any of the higher callings. Besides there were her two helpless darlings who could not be left at home alone, exposed to the cruelties of a drunken father who might return at any moment. The last dollar was gone and something must be done, but how?

She had never felt more hopeless than to-night. She had once been a hopeful Christian, but sorrow and trouble, which should have made her cling more closely to the dear Saviour who does pity our human griefs, had hardened her heart. She had not prayed for many a month until to-day; and now her only answer (so she said bitterly to herself) was an added trial. It came in the form of a collector who demanded payment of a note long since due. No other person appeared at her door, and as the twilight fell she sat in utter misery with her little ones held closely to her aching heart. The room was strangely silent for an abode where children were sheltered; they too felt the deep curse of poverty and want and were prematurely saddened.

The following day was but a repetition of this one, dreary without, but more dreary within. Towards noon a knock broke the ominous stillness of the room, and this time a woman's low voice asked,

"Is this Mrs. Peterson's?"

"It is," was the wondering reply.

"May I come in?" she asked.

Mrs. Peterson moved backward in a dazed way and placed a chair for the visitor who entered.

"Oh pray be seated with that heavy child," the sweet voice entreated. "Are these all the little ones you have?"

"Yes, ma'am," Mrs. Peterson replied, as she seated herself with a weary sigh. The baby, restless—not with the eager buoyancy of childhood, but with unsatisfied wants—crawled up and down, wearing on the mother's feeble strength. The visitor called the child to her side and gave her some fruit, thus giving the mother a moment of rest.

"I have just heard that you are in trouble," she said, "and I called to see if I could help you in any way."

"Oh I am indeed in trouble," Mrs. Peterson exclaimed; "but may I ask how you heard of it? I have told no one!"

"From a collector who called on you yesterday. I had just been praying that God would give me something more to do for Him, and that night I heard your story from the lips of this man who was repeating it to his wife. I took it as my answer to that prayer. So I put down the address which I heard him give and came out here as quickly as I could. Now tell me what I can do for you; let me hear something about your troubles and your needs!"

The voice was so sweet and persuasive that Mrs. Peterson's fullest confidence was won; she found it a relief to talk to this woman who lived so close to Christ that she made the needs and the sorrows of the least of his creatures her very own.

After the sad tale was finished the visitor asked, "Tell me something about your life. You say that you were a living Christian once; how did you lose your faith in Christ?"

Then the saddest part of all her sad experience was told: how she had grown ashamed of her religion because her husband scoffed at it; then how, as the trials deepened, a bitter feeling grew in her heart until she finally lost all personal trust in the dear Lord—who was loving her so tenderly all the while that he could not easily give her up, and so multiplied her afflictions in order to win her back to himself.

The story of the infinite love of God was told again by the low, sweet voice of the woman at her side—told so clearly, so pleadingly, that she seemed to see the loving, holy gaze of the neglected Saviour upon her.

"I see it all now," was her sorrowful answer; "I let God's love slip out of my life, and so he sent all this trouble to bring me back to himself!"

"He does not give up his children easily," the gentle voice replied.

Ways and means were then discussed, and plans were devised by which suitable employment might be provided, thereby making Mrs. Peterson self-sustaining. As she opened the door for her visitor to depart she exclaimed with a new light upon her face,

"God has answered my prayer and sent me help; I will never, *never* doubt him again! I will serve him from this moment, whatever comes."

"He has answered mine too in sending me to you," was the visitor's reply. 'Let us cling to him and *trust* Him always! I have found often that when trouble comes it is either to take away from our hearts some hidden evil that he sees lurking there, to put some grace there which is lacking, or to lift us to some grander height of Christian experience. So we can well afford to be patient in trouble, with such a Saviour above!"

Mrs. Peterson grew day by day into a nobler Christian character, and found in all the days which followed that she was not forsaken. Through a Christian mission employment was furnished her while it was necessary for her to support herself and her little ones; but one happy day her husband came home from a mission service a saved man. He soon found employment and began over again the work of building up a pure and happy home. Life grew bright again to Mrs. Peterson, and she has never since doubted that prayer is answered.

Eva G. Taylor, in *Am. Messenger.*

FAITH IN CHRIST.

"A man cannot, in the nature of things, worship a being whom he does not love. Worship is, therefore, impossible to him that does not believe in Jesus Christ. For faith in Christ is that which begets love The carnal mind is enmity, not love, to God. This enmity rebels against the very thought of subjection to God in anything; much less will it permit sincere adoration and praise. The evil heart of unbelief, of which an apostle speaks, always leads to departing from the living God. That is its tendency and legitimate result in all cases So then when we see men departing from the worship of God, we may rest assured that unbelief is at the bottom of it; and it is one of the discouraging signs of the time that so little pleasure, apparently, is taken in the solemn worship of God, and there is so much chafing at the restrictions God has thrown around His own worship and so much pleasure is manifested in that which He has not appointed."—*Christian Instructor.*

LIVING EPISTLES.

Some years ago I was out on a Gospel preaching tour in the Telugu country, in regions away from any of our Christian congregations. I had my travelling dispensary with me. There came to my tent one day an educated Hindu gentleman, high in office, in caste and in social position. He had previously sent, asking if I would see him privately, in my tent and prescribe for him for a physical ailment. I found that that was a simple matter, dispatched with a few words. He had merely used that as a cover to secure a conversation with me privately, Nicodemus like, on religious matters. He, himself, introduced the subject. We talked for some time on the character and the claims of Jesus of Nazareth to be the Saviour of the world. At length, in a very earnest, feeling manner he spoke substantially as follows: "Sir, I am not a Christian, I am still regarded as a devout Hindu, but in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of his followers so distinctly, that I cannot deny his divinity.* He must be Divine, or He could not work such a change as I see in the lives of those who become his disciples. He is not yet my Saviour. Caste, wealth, position, family, all hold me back; but even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over his life and teachings, and the power to conquer sin that comes from embracing his religion, the more do I feel that in the end I shall have to accept Him, at any cost, as my personal Saviour."

—*I. Chamberlain.*

WHAT MORAL LAPSES PROVE.

Not the righteousness, but the evil way, of men, is the Bible's best corroborator. If there is any one truth which is unmistakable in the Inspired Word, it is that man is weak and prone to evil. Every fresh instance of a trust violated, every revelation of crime or moral lapse, does not, as some half-hearted Christians seem to think, cast suspicion upon the genuineness of God's Word, and the essential truth that man needs a Saviour. What such disclosures of human fallibility really do prove is just these truths of man's weakness and his first need. And yet the revelations of crime and moral degradation in the circles of those who have long been trusted and respected, ought not to force us unduly into suspicious attitudes toward those whom we have trusted. The only exception to this, perhaps, is in ourselves. Every new disclosure of the weakness and evil side of men may well lead us to hold a suspicious attitude toward ourselves, and to set a closer watch upon the one life over which we have the first control—our own. If the moral failure of one who has been trusted could lead each one to turn his back instantly upon his first temptation, there would be no need for any one to distrust his neighbor. But this the world will not do, or does not do, and while the world thus fails, the truth of the Bible is demonstrated anew, and the world has fresh evidence with each recurring downfall of men, that man needs a Saviour.

The licentious stage and the Sabbath breaking press are both conducted for filthy lucre; and the Christian who contributes to the support of either or of both is responsible for the spiritual mischief that they work.—*T. L. Cuyler, D. D.*

SONGS IN THE NIGHT.

BY REV. THEODORE L. CUYLER, D. D.

We always think of our Lord and Saviour as a divine teacher, preacher, and worker of wondrous miracles; we seldom or never tnink of him as a singer. Yet on that night when he had eaten the paschal supper with his disciples, and delivered his last loving discourse to them, "*they* sang a hymn"; and we may well suppose that the Master's voice blended with theirs. The hymn usually sung at the close of the passover supper was that majestic old Hebrew song of praise, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth for ever." Gethsemane, the betrayal, the awful conflict in the garden, and the cross, were just before him; yet our Master set us the sublime example of a "song in the night," and that, too, the darkest night he had ever known on earth.

A few years afterwards Paul and Silas are confined in a stifling dungean at Philippi—their backs lacerated with the scourgings of their brutal persecutors. Instead of wails and groans, the two heroes break forth into such a triumphant burst of sacred song that their fellow prisoners are awakened by the extraordinary duet!

In these experiences of our Lord and of his two apostles there were literal *songs in the night*: and they were the antetypes of thousands of Christian experiences in all subsequent times It has always been the test of the deepest and the strongest faith that, like the nightingale, it could pour forth its sweetest melodies in the hours of darkness This is a spiritual phenomenon, not to be explained by ordinary natural law. It is supernatural. The Bible tells us that "God our Maker giveth songs in the night." This happy phrase explains itself. It means that in times of sorest affliction our heavenly Father gives to his faithful children cause for songs—both the matter to sing about and the spirit of grateful praise. The old-time saint had caught this pitch when he sang, though fields were bare and barns empty, "Yet will I rejoice in the Lord; I will joy in the God of my salvation." You cannot starve a man who is feeding on God's promises; and you cannot make any man or woman wretched who has a clean conscience and the smile of God, and the love of Jesus shed abroad in the soul.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays. As many as he loves he sometimes corrects and chastens. And a truly filial faith recognizes that all his dealings are perfectly right. "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his plowshare through a vel vet greensward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-plowing bring rich fruits of the Spirit. There are bitter mercies as well as sweet mercies; but they are all mercies, whether given to us in honey or given in wormwood.

The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that withdrawal reveals new glories in the midnight sky. Then how creation *widens* to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So, in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories won, and a new development is made of godly character. What sweet voices are God's promises to our chastened hearts! What deep melodies of praise do the nighthours bear! "The Lord commandeth his loving kindness in the daytime and *in the night his song shall be with me.*"

Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's *songs in the night.*

CHRISTIAN CITIZENSHIP.

Address of Rev. S Edward Young, before the Boston International C. E. Convention.

In the cabin of the *Mayflower* the passengers signed the following Christian citizenship pledge: "In the name of God, Amen. We have undertaken for the glory of God and advancement of the Christian faith and honor of our King and country to plant the first colony on the northern part of Virginia." Every charter of every American colony—I have searched the record—plighted troth eternal to the religion of Jesus Christ. The first act of the Continental Congress was the appointment of Rev. Fr. Duche to lead in prayer, followed soon by the act importing 20,000 Bibles, and later by the devising of a coinage such that, if a man should hold a dollar so near his eye as to shut out the whole of heaven, he still would see that little silver creed, "In God We Trust." March 19, 1782, Congress directed citizens to pray "that the religion of our Divine Redeemer ,with all its Divine influences, may cover the earth as the waters cover the seas." Seven times, in seven great crises, the nation, in Congress assembled, has re-accented its pristine covenant, the Senate in special resolution, March 2, 1863, expressing the purpose "to seek God through Jesus Christ." After Gettysburg went forth a presidential proclamation, saying, "It has pleased Almighty God to hearken to the prayers and supplications of an afflicted people. Render the homage due to the Divine Majesty. Invoke the influence of his Holy Spirit to lead the whole nation through paths of repentance and submission to the Divine Will back to the perfect enjoyment of union and fraternal peace," —the language of Abraham Lincoln. To America this banner says, "You declared at the outset for God and righteousness, you, the United States, did, and in crucial hours have renewed your vows and covenant. God has kept faith—you must." To citizens of the British Empire this banner says, "The '*Dei gratia,*' inscribed on coin and signet, is meant in earnest. Verily *by the grace of God* stands firm the throne of England's glorious Queen." To people everywhere this banner says, "The earth is the Lord's and the fuluess thereof. Not a nation nor a city, not a man nor a woman in it, not a penny nor an inch of land, not an office nor a ballot-box, rightfully belongs to any one but Jesus Christ." Yes, more; it says an army of young people have enlisted for the absolute subjection of the whole world to Christ. From this moment nearly two and one half millions of Christian Endeavorers stand for the immediate application of Christianity to all public affairs. The situation can never again be as it has been. Unbound by the fetters, social, political, ecclesiastical, that have withed themselves about the consciences of some farther on in years, these youths are mustering fearlessly for the battle. They will not only scour the gutters for men and women—they will try to keep men and women out of the gutters. They will not be partners to the silent agreement, that *lex non scripta* of other days, that the sole function of Christianity is to balm the wounds that wrong has made. They will go further. They will wage war on the whole wound making business. What tact and grit and faith and patience it takes to champion well the cause Christian citizenship! Who shall be efficient for the task? Those only who above the din and strife, louder than the call of party, or friends, or selfish motives, hear and heed the voice of One who must reign till all enemies are put under his foot, who alone is Lord of lords and King of kings.—*Christian Citizenship Banner.*

WASTE AND HARD TIMES.

This nation wastes, yea, worse than wastes, $1,500,000,000 annually on rum, for the waste has a reflex influence. It breeds indolence, crime and vice of every character.

Although we hear the constant cry of "hard times," yet if any one stands on a principal street of our city on Saturday night, between seven and eight o'clock, and sees the laboring classes pouring in and out of the saloons, like bees in a hive, they could not tell that we were in the midst of "hard times" Then it certainly is our wasted resources that produce "hard times," all talk to the contrary notwithstanding.

For the next few months we will have a nation of lunatics so far as actions are concerned. I mean they will get in line, with banner and torch, march through rain and mud, clap their hands, stamp their feet, and halloo themselves hoarse, at the statement of men who wilfully deceive them as to the real cause of "hard times."

Let the nation bear in mind that no system of protection nor tariff can bring permanent good times while the American or un-American saloon is allowed to exist. The vast resources of this country are amply sufficient to put every man, woman and child beyond the reach of want, and yet intemperance is stalking abroad in the land, devouring half of our substance each year.

Then think of the amounts consumed each year for tobacco. Here, many Christians are to blame, and some who are ministers of the Gospel will chew and spit, smoke and puff, snuff and sneeze, and not only injure their constitutions, and their reputations, but waste the Lord's money. "Be ye clean that bear the vessels of the Lord." Millions of the nation's money is wasted annually for superfluous ornaments, such as do the wearer no good at all.

Our city (Portland, Ore.) raised six thousand dollars to expend on fireworks last July 4th, and twice that amount was wasted by private individuals. What for? Just for show. It means "sounding a trumpet of patriotism," showing to the world our patriotism, when we are indulgihg in some of the most unpatriotic habits and customs, and thousands of our citizens on the point of starvation. Shame!

To be sure, millions now are worse than squandered in secret societies each year. These are among the most gigantic swindles known to men, and are among the causes of our "hard times."—*Selected.*

There is, there can be, no distress so great, no emergency so sudden, no enemies so strong, as to defeat or mar the plans of our strong one.

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY. } *Publication Committee.*

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One of the most common ways in which good Christian people become responsible for far-reaching mischief is by the indiscriminate dispensing of charity. The country is full of unprincipled persons who seek in every way to take advantage of the unquestioning charity of the well-disposed for the furtherance of their unworthy and in many cases vicious ends. The professional tramps and the begging swindlers make up the great bulk of those who go about the streets of our cities and towns and the highways and byways of our country districts, appealing with various and ever varying stories of misfortune, etc., to the charity of the people. There is only here and there a rare exception to this. The honest and worthy poor do not as a rule need to go far from home where they are unknown to find the needed assistance. Now it is not hard to see that every time we by our gifts encourage a professional tramp or swindler in his degrading life we are doing harm, not good. Besides we are indirectly robbing the worthy poor of the help which ought rather to go to them.

Notice has just been received that the Trunk Line Association has granted reduced rates to all visitors to the General Conference from the east, one and one-third fare for the round trip, on the certificate plan. That is, you pay full fare from Philadelphia to Newton, Kansas, taking a certificate from the agent. Said certificate when properly endorsed by the joint trafic agent at Newton, Kansas, will enable you to purchase return ticket to starting point at one-third the regular fare. You will find it very much to your advantage, if, as soon as you reach Newton, you will deposit your certificate with Rev. D. Goerz, who will endorse the same for you. The tickets are good starting October 15th and returning November 7th. This does not apply *only to* delegates to the Conference, *but to all* who wish to visit the Conference. In purchasing your ticket you will state to the agent that you will visit the General Mennonite Conference at Newton, Kansas. Our train from Philadelphia leaves 24th and Chestnut street, via the Baltimore and Ohio Railroad, on October 15th, at 12.20 noon to St. Louis, thence via Missouri Pacific Railway to Newton, reaching the latter place on the 17th, at 1.15 p. m. Any information desired will be gladly given by addressing the undersigned, who will assist you in the purchasing of your tickets, if desired. The Missouri Pacific and A. T. S. F. R. R's. have issued orders to the agent at Newton, to sell to all conference visitors tickets to any point on their lines during the Conference, October 19 to November 4, at one fare for the round trip. This will give a chance to visit friends and places of interest while in Kansas. For further information apply to

N. B. GRUBB,
2118 Marshall street, Phila., Pa.

A MODEST APPEAL.

The complaint of "hard times" has been a very general one throughout our land for several years. Not only has it come with remarkable unanimity from the farmers and business men, but also and especially from the laboring classes in general, and the unhappy results of this scarcity of money have made themselves felt in many ways. To-day there is throughout our otherwise so richly blessed country no greater concern among the people than the anxiety for work.

In the province of the work of the church, too, the paralyzing effects of the "hard times" have made themselves felt in many places, so that many of the Mission Boards of the different denominations have to report large deficits in their treasuries. Our mission treasuries too have been running very low at times, but we are grateful to God that He has enabled us by dint of strict economy on the part of the boards, and by the faithful co operation of our churches, Sunday-schools and societies to make ends meet. The last quarterly report of our Indian Mission treasurer, Bro. Harder was gratifying in that it again showed a balance on the right side.

And now in order that Bro. Goerz, the treasurer of the Home Mission committee, may be enabled to make an equally favorable report at the meeting of the General Conference, the committee would ask, that in the different congregations especially in those who may have partly overlooked this part of our united labors, the devoted work of our faithful home missionary and the cause of home missions in general may be remembered with a contribution yet before the close of the conference year, thus enabling our treasurer to pay off the present arrearage and if possible have the balance of the account tip the other way. We ask this not in a spirit of complaint, but rather of gratitude for the steady support of this work in the past. We hope that right many will be prompt to act on this request assured that the Lord especially blesses the gifts given in His name even when times are "hard." In the name of the committee.

J. J. BALZER, Secretary.

TAE COMING GENERAL CONFERENCE.

As the time for the tri-ennial session of our General Conference is near at hand, this meeting should engage the prayerful attention of all our churches, yet more particularly so, of all those who expect as delegates to attend this conference. The work to be done will be of more than ordinary importance. The subjects coming up for discussion will all have a bearing on the future work of the church. While the reports presented by the various boards and committees will show what has been done in the past, they may at the same time possibly show where changes will have to be made for the future. And while conference should not be over zealous in introducing new and untried methods of church work, yet it must not be too conservative in holding fast to the old where experience has taught that it has not accomplished its object and fulfilled its purpose.

Besides the subjects, as they generally present themselves for consideration at our General Conference, one other will claim the attention of this coming session, namely the adoption of a constitution for the General Conference. A draft of a constitution has been prepared by a committee elected for this purpose at our last session. This draft has been published in the *Bundesbote*, and also been printed in pamphlet form in the German language and distributed in our churches. It is to be expected that all those who are delegates at the coming meeting will have made themselves sufficiently acquainted with this work of the committee, as well as with the opinion of the churches which they represent in regard to this one, as well as to the different other things coming up for discussion, so as to be prepared to perform their part intelligently as member, of Conference and representatives of the churches.

In the planning for church work different things have to be taken into consideration. Above all, the Word of God must be our guide, so far as difinite rules are laid down therein. In cases where the Word contains clear and unmistakable instructions no questioning or planning on our part is allowed. Our purpose in that case must be to follow the teachings of the Word only. But in cases where no such definite rules are given, and where we can only draw by inferences from the Word, it is necessary that we look at things in a clear, unbiassed way. In such cases we should take into consideration the necessities and the existing circumstances of our time, and our aim should be to arrange things in such a manner as to bring the greatest good to the greatest number. It behooves us to stand firm upon the cardinal doctrines of our Mennonite Church. These must never be yielded, But when it comes to modes of worship and methods of church work we must individually act with all deference to the views of others, and be willing to adapt ourselves to the requirements of the times and to be tolerant towards the usages and convictions of those living in different localities and having been trained under different customs. In essentials there should at all times be unity. In non-essentials freedom and charity should prevail. It is by observing this principle, which is one of the fundamental principles upon which our General Conference was established, that it will best serve the object for which it was called into existence. That this may be the prevailing spirit in our deliberations at the coming session is our sincere wish and earnest prayer.

S.

CORRESPONDENCE.

PHILADELPHIA.—On Sunday, September 20th, we had Bro. W. S. Gottschall, of Schwenksville, with us both morning and evening, our Pastor having exchanged pulpits with him for the day. The services were well attended especially in the evening, when the church was crowded. Our Pastor was kept very busy during this day—preaching at Schwenksville in the morning, at the Home in Frederick in the afternoon, and at Pottstown in the evening.

Next Sunday morning the 27th inst. the annual reunion of the Sunday-school and Congregation will take place, and the indications are the church will not hold all who may attend.

During the week following this occasion, services will be held every evening except Saturday. Various speakers will participate in these meetings, and on the following Sunday Communion services will take place both morning and evening. A number of new members will also be received on this occason.

Last Tuesday evening a District C. E. Conference was held in the church. Our Pastor, Bro. Grubb, is chairman of the district which at present comprises seven C. E. Societies. The topics under discussion were on the work of the Lookout and Prayermeeting Committees in connection with which a question box was held. This meeting was very interesting and fully repaid the large number who attended. Many important points were brought out by the speakers and also through the use of the question box.

The Junior C. E. Society has again resumed its meetings, after a short vacation during the summer, and hereafter they will meet on Sunday afternoons at 4.15 o'clock. At their opening meeting several weeks ago, about 50 of the 65 members were present.

The 4th anniversary of the Senior C. E. Society will take place on October 13th. An interesting program has been arranged and it is expected that Mr. Turner, President of the Philadelphia C. E. Union will take part. E. E.

Phila., Sept. 24, '96.

WADSWORTH, O.—Report of the Mission-work done by the Ladies' Aid Society for the year 1896.—The society collected during the year $19.90. Besides, mission bags were made and given to the associate members of the C. E. society. On August 26th, at the close of the mission year, a mission festival was held. A missionary grogram was prepared and the president of the Ladies' Aid Society conducted the exercises. Eleven of the associate members presented their mission bags to the president. They contained $2.42, making together with the other collections a total of $22.32. They paid out during the year for clothing and cost of shipping $13.32, leaving a balance in the treasury of $9 00.

ANNA ZEPP, Secretary.

A PARAGRAPH OF HISTORY.

Tuesday, the 1st of September was one of the most perfect days in pojnt of weather that ever fall to the lot of man. So it was, at least, in the section of country concerned in this little narrative. And as to the enjoyment of it the hundreds in attendance at the occasion that forms the subject of the narrative would readily testify. But it was not the beautiful weather alone that was enjoyed by the several hundred people referred to. The weather afforded enjoyment principally in that it made the occasion the more enjoyable.

And what was the occasion? It was the formal opening of the Mennonite Home at Frederick, Pa. Early in the forenoon the people began to gather and before the time for the exercises to begin there were more than enough to fill the large room at present used for meetings and all the available standing room in hall and porch within hearing distance. They had come from the surrounding neighborhood and from almost every congregation in the Eastern conference. Many had never seen the place. To every one it had become invested with a new interest as "Our Home." As one passed around among the visitors one could here from all sides expressions of surprise and of admiration over the beautiful location and surroundings, and of gratification at the thought of our conference having come into possession of a property so well adapted for the purpose in view. One group after another ascended to the tower of the building to take in the grand view of the surrounding country which this elevated position affords. Not the last nor the least among those that rejoiced that day were the two old brethren who have already found a welcome home there.

During the noon intermission, dinner was served under the shade trees on the spacious lawn. A large table had been erected for the purpose and an abundance of eatables had been donated for the feast by friends of the cause in the neighborhood and from several of the nearest congregations. These donations will be duly acknowledged by the financial secretary. The committee of arrangements for this part of the day's enjoyment had everything in excellent shape. Every one was served with a substantial dinner while each one in turn contributed a stated amount to the treasury of the Home. For the amount realized from this and the care of the horses on the same plan, and the other contributions in money and material for the Home, see the secretary's statement which will appear in the next issue of the MENNONITE. But here grateful mention shall be made of the arduous and selfdenying work of the young ladies and gentlemen and older ones who so cheerfully labored for the success of the occasion.

The services in the morning were held in the building, but for the afternoon a temporary platform and some seats were arranged under the trees. All joined heartily in the singing of familiar gospel hymns at intervals throughout the program. W. S. Gottshall presided and read the opening scripture lesson. A. H. Gottshall led in prayer. A. S. Shelly gave the first address, speaking in the name of the conference as the president of that body. N. B. Grubb offered the dedicatory prayer which was followed by another address by A. B. Shelly. The addresses in the afternoon were made by A. M. Fretz, N. B. Grubb, H. M. Clymer, Benj. Bertolet, President of the Board of Directors for the Home, and W. S. Gottshall. Silas M. Grubb led in the closing prayer. The closest attention was given to the words of the speakers, and a deep interest in the work thus formally begun was evident in the faces of those present. The day marks an era in the history of our conference. The suggestion of celebrating future anniversaries of the day was made by the chairman and met with a hearty response. May the Lord richly bless the work here begun, and grant that as it was conceived and born in prayer it may be continued in His name who himself came "not to be ministered unto but to minister."

A YOUNG PEOPLE'S MEETING.

A union meeting of the Christian Endeavor societies of the Upper Perkiomen Valley was held in Perkiomen Seminary on Saturday, September 19. There were two sessions, beginning respectively at 2 and 7.30 p. m., with an intermission for supper which was partaken of in picnic style, though several societies had provided a common board for all their members and friends. A prominent feature of the program were the brief echoes from Washington by those who had been to that convention, and the singing of convention hymns. The principal addresses were delivered by C. R. James, of Allentown, and Wm. Turner, of Philadelphia. The former gave a very pointed talk on Christian Citizenship, showing in a convincing manner how every Christian should not only take an interest but an active part in the affairs of his country by a conscientious use of his influence and his vote for the purification of politics and the administration of just and righteous laws. The latter spoke eloquently and impressively on The Purpose of Christian Endeavor, taking for his outline the different points emphasized in the pledge. The open parliament on "What Endeavor has done for me," brought out some strong personal testimonies. The young people of the Perkiomen Valley are waking up to their duties and privileges along the line of work for Christ and the church. Eight societies were represented.

A MENNONITE SUNDAY SCHOOL CONFERENCE.

A well attended and interesting Sunday-school Conference was held in the Mennonite church near West Liberty, Ohio, on August 20th and 21st, 1896. The sessions were opened by Song services and other devotional exercises by different ones, and judging from a lengthy report published in the *Herald of Truth*, the meetings must have been both interesting, instructive and edifying. Some of the subjects discussed were, The Relation of the Parents to the Sunday School; The Qualified Teacher and his Opportunity; Singing as a Religions Agency; Why, when and how should Simplicity of Attire be advised? Christian Giving; The Master's Command, Go; Our Responsibilities in the Age in which we live; When and How may we be Instrumental in Promoting Life in the Sunday School? Primary Class Work; How can we maintain Good Order and Attention in our Young People's Meetings? Uses and Abuses of Education. Special seasons of Prayer were had at which prayers were offered both for the unconverted and for those who had newly accepted Christ. It was estimated that 1500 people attended the conference, and harmony, order and good feeling prevailed throughout. A collection taken to defray the expenses of the conference, and what was left to go for missions, amounted to ninety dollars.

CHURCH BREVITIES.

The Baptists are erecting a new Publication House in Philadelphia at a cost of $400,000.—The Queen of Sweden is a member of the Salvation Army.—Liliuokolani, ex-Queen of Hawaii, was lately baptized, confirmed and admitted as a member of the Anglican Church.—Several building lots, worth $10,000, were presented to Ballington Booth's new organization in New York.—The M. E. Church (South) had a gain of 25,904 members during 1895.—A Catholic Home for boys is being erected near Philadelphia, costing $300,000.—The German Methodist churches of Chicago celebrated their fiftieth anniversary a short time ago.—The Schwenkfelders celebrated their 162nd anniversary (*Gedaechtnisztag*) on September 24th.—Cleveland, Ohio, has 57 almost exclusively German churches.—The Southern branch of the M. E. Church collected during the year 1895 $224,081.10 for Foreign Missions and $134,619.28 for Home Missions.—The Roman Catholic church is about to establish a Court of Appeals in our country, to which some of their most prominent men of the old country are to belong.—The orthodox Church of Russia has a membership of seventy-three millions.—Nearly 3000 theological students are at present attending the different German universities.

The Mennonite Mission in Chicago, which for some reasons was closed last winter, is again to be revived. A few faithful members remained and labored on, although forsaken by the Church in general. These have shown a great amount of conrage and self denial. They have kept up the work by their own means and exertions, and now others are joining them. The *Evangelizing and Benevolent Board*, incorporated in March, 1896, appeals to the churches for financial aid for this work, and a minister is to be sent there in the near future to assist in the work.

MISSION DEPARTMENT.

EDITED BY A. B. S.

AN EXTRAORDINARY MISSIONARY COLLECTION.

At the annual camp-meeting of the Christian Alliance, held in August, at Old Orchard, Maine, more than one hundred thousand dollars was raised for the cause of missions, at one collection. A reporter for a daily paper gives the following graphic account of the scenes accompanying this collection:

Dr. A. B. Simpson and his co-workers prayed all night long for such a collection, and when they gathered on the platform there was the largest audience before them ever seen here. At 10.30 o'clock Dr. Simpson began what proved to be a marvelously effective, and at times thrillingly eloquent, sermon. He spoke without notes. Back of him was the little band of co-workers, with their heads bent and engaged in silent prayer for their leader. It was an impressive sight.

Dr. Simpson next announced the annual collection. "Who will be the first to give something for our God?" he asked.

Mrs. Morrow, who yesterday testified thrillingly to the power of God, stood up and offered $1 she had saved by going without breakfast, dinner and supper, and breakfast again.

"I felt," she said, "that I wanted dinner today, but God said to me, 'Give what you have,' and in His name I do it."

A. E. Vining, of Springfield, followed, giving his last $2. The third offering was $2,500. The donor was not announced. Some one gave Mrs. Morrow another dollar, and the exhausted, but still deeply in earnest little woman, added it to the little pile before Dr. Simpson.

A woman rose and falteringly said: "I lay $200 and two good, noble sons on the altar." She broke down and was unable to go on.

Money was passed up until the desk before Dr. Simpson was piled high with bills. Then an aged lady rose and timidly said: "Here is a watch, an heirloom, very costly, and still more precious: but I want to give it for Jesus." Miss Louise Shepard, in charge of the iron for gold branch part of the work, took the watch. The aged woman could not keep back her tears as she gave up her precious keepsake, but the act thrilled the vast audience, and her example was almost instantly followed by several other women, while some who had no watch sent rings.

A young woman said: "I want to give my watch I received last Christmas and $500." It was evident that she was parting with all she had. Another said: "I have but $50 left, but I will give that in the name of Jesus." More watches were passed up to Miss Shepard to be exchanged for the iron watches of the Alliance, inscribed, "Gold for Iron, for Jesus' Sake."

A telegram was handed to Dr. Simpson, offering 10,000 shares of a certain stock worth $50,000 at par. "It will bring $10,000 now," said Dr. Simpson, but he added that it would be worth $25,000 to the Alliance.

Mrs. Charlton Edholme, of Chicago, gave $300; two boys offered their bicycles, and the jewelry given was gathered up in big baskets. After the $100,000 mark was passed, $10,000 was raised for houseboats for missionaries on the Congo, $3,500 for a steam yacht for use on the Niger, and $125 for the cabling of the glad tidings to the field workers in China.

"The money has come as the leaves fall," said the Rev. D. W. Lelacheur at the close of the services. "The world's record for giving has been broken. Such a collection has not been taken up since Christ walked the earth. They say that history repeats itself. But this is not a repetition; it is a return to the times of the primitive church, only better. It is an advance. It is a revolution. Thank God for it."

A NEW USE FOR IDOLS.

A missionary in Travancore, India, observed one morning, some years ago, a native approaching his house with a heavy burden. On reaching it, he laid ou the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

"What have you brought these here for," said the missionary; "I do not want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken, they were sent to a bell-founder in Cochin, and by him made into a bell, which now summons the native converts to praise and prayers.

Dear reader, do not you have some idols that might be put to some better use? Some jewelry and other unnecessary things with which you bedeck your mortal body, which to-day is and to-morrow may be laid in the grave. And how about the money expended by some for tobacco and cigars, and possibly for things worse than these, could it not be put to some better use?

GENERAL MISSION INTELLIGENCE.

A converted Chinaman, on the Pacific coast, sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions.

Four missionary societies are at work in Madagascar, all of them English or Norwegian. This great island contains 3,500,000 people, among whom are 437,907 native Protestant Christians. The Roman Catholics report 130,000 adherents to their own faith.

A young English woman, a physician, has been escorted from India to Afghanistan by a special embassy, and has made so favorable an impression there is every reason to believe that she will be followed by others; and even that mountain kingdom will come into touch with Christianity.

A prominent Dutch gentleman, who travelled four years in the Dutch East Indies, speaks thus of his approach to the village bordering on Toba Lake, where the Missionaries had established churches: "To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the regenerating power of the Gospel."

The Methodist Episcopal Church has a mission debt of $220,000. Sunday, July 28th, was appointed as a day on which in all their churches collections for the relinguishment of this debt were to be lifted. The *Christliche Apologete*, the German organ of the church, says, up to August 9th, 2488 ministers reported collections to the amount of $28,000.

No feature of mission work has of late years made more rapid strides of progress than the deaconess work. It is but comparatively a short time ago when this work was introduced in our country, and to-day deaconess homes are established in a great many of the larger cities throughout the length and breadth of our land. Not only in our own country, but even in China, Africa and other heathen countries deaconess homes have been established.

The *Missionary Review* for September contains the following notice of a mission among the Hebrews in London: "A very important evangelical movement is going on among the Hebrew race in London. It is a mission conducted on clearly Catholic principles. In a single church (that of St. Paul's Haggerston) more than four hundred Hebrews, most of them adults, have been baptized within the last seven years. This will prove that the number of converts is not so scanty as is ordinarily represented, and we are in a position to produce abundant evidence of sincerity and self-sacrifice. There are 4 bishops and 120 clergymen in the Anglican Church, converted Jews, and, like Paul, preaching the 'faith they once destroyed.'"

The eleventh annual announcement of the Chicago Missionary Training School shows an enrollment for 1895–1896 of 94 students. Since the establishment of the school, 769 women have pursued its courses. Of these, 94 have entered foreign mission fields, 66 have engaged in some form of home or evaugelistic mission work, while 212 have engaged in deaconess work. 32 women are sent into the field this year as deaconesses, 6 enter some other form of home work, and 11 look forward to the foreign work. This training school stands under the management of our friend and brother, J. Shelly Meyer, and his estimable wife, Lucy Rider Meyer. From its very modest start but a comparatively short time ago, it has grown to be a great and blessed institution in training female workers for Christ's kingdom.

The sixty-six religious bodies in the United States of America, engaged in mission work among the heathen, expended during the year 1894 the sum of $4,099,736 for their work. They report in the aggregate 271,253 communicant church members connected with their different missions. But as many of the organizations have not made any report of the number of church members, the whole number of such must be considerably greater than the number reported. The highest number of members reported by any one organization is 98,351 by the American Baptist Missionary Union. Next in order comes the Methodist Episcopal Church with 59,341; then follows the American Board (Congregational) with 29,140 communicant members. The M. E. Church employs the greatest number of missionaries, 233; then comes the Baptist Union with 195, and next the Presbyterian Board with 180. The American Board comes next with 129 missionaries. The organizations which expended the greatest amounts of money upon this work are: The Presbyterian Board, with $716,065; the M. E. Church, $622,542; the American Baptist Union, $476,983; the American Board, $470,106; the Protestant Episcopal Board, $256,692; the United Presbyterian Church, $141,487. The lowest sum reported is $214, by the Berkley Temple, Boston, for its mission in Japan, established in 1888.

SUNDAY SCHOOL.

BY A. M. F.

When Theresa was laughed at because she wanted to build a great orphanage and had but three shillings to begin with, she answered, "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do." Let the principle in these words be ours in all our work for the Master. Not we but the Lord using us and ours.

PRACTICAL LESSON POINTS.

Lesson 1.—October 4th.

Solomon Anointed King.—1 Kings 1: 28–39.

David's wicked and treacherous son Absalom was now dead; but he had another ambitious son who was no less treacherous than Absalom, and who was now since David was prostrated with the infirmities of old age ambitious and wicked enough to say "I will be king." In his efforts to be king Adonijah had succeeded in winning over Joab, the commander of the army and Abiathar, the high priest, both heretofore loyal to David. But still a number of David's counselors remained loyal, among which were Zadok the priest and Nathan the prophet. In the lesson we see how David was informed of his son's acts and how he gave direction for the immediate anointing of Solomon. It is a beautiful thing for dying saints to witness for God, and recall his great mercies. It affords them comfort, and shows their gratitude. David's testimony must have encouraged Solomon to trust in God in all the times of distress which might come to him. In preparing for death it is right to arrauge things, so those who follow us may not be hindered. Those enterprises, which are conducted with piety and integrity in simple dependence upon God, and submission to his will, must surely end well, while those who are engaged in a bad cause may expect failure no matter how much courage and wisdom they may apply, and how much influence on their side. David's decision was prompt. His mind was yet strong and clear as to the Lord's will. When our duty is made plain we should not hesitate to act promptly in the Lord's name.

Lesson 2.—October 11th.

Solomon's Wise Choice.—1 Kings 3: 5–15.

The place of worship—the tabernacle was still at Gibeon, and Solomon with all the congregation went thither to worship. While there the Lord appeared to him with this request: "Ask what I shall give thee." We call it a request of the Lord. The Lord had called Solomon to the kingdom. He would be with him and give him what he needed, but it was the Lord's wish that Solomon should himself feel the need and ask for it. Like Solomon we too are commanded to ask. It is our duty, as well as privelege, to ask. Asking is an important part of our religion. "Prayer is the Christian's vital breath." Above all else we are to ask for wisdom, to do the Lord's will. If we have not wisdom, He has to give us for the asking. The best wisdom is that making wise unto salvation, and leads us to be godly in all our ways. When we seek first to glorify God, then He adds unto us all things besides, that would be a blessing. The praise offered by Solomon was fitting for the occasion. When God bestows his gifts and grace upon us, we should offer praise and thanksgiving with the family.

Lesson 3.—October 18th.

Solomon's Wealth and Wisdom.—1 Kings 4: 25-34.

David's dying words to Solomon, then king, were an exhortation to him, that he would follow the statutes of the Lord, and take him with him in all his ways. With the responsibilities of the kingdom, came the desire to render perfect satisfaction unto God, and righteous ruling unto the people. This desire became a prayer, and the prayer was heard and answered in such large measure that Solomon was the wisest man in all the land. God did not limit his gifts to the one so much needed and prayed for, but that one was supplemented with several others as the Lord had promised, chap. 3. He who asks for the right thing will get many other good things thrown in. From the lesson we see Solomon received 1. *Peace*, v. 25. This is a type of one of the sweet gifts of God to us. "Peace with God." Rom. 5: 1; "Peace of God." Phil. 4: 4–7; "God of Peace." Phil. 4: 9; "Peace with men." Matt. 5: 9. Solomon received 2. *Wealth*, v. 27. God's anointed one's never lack. There song is always Ps. 23: 1; Gen. 22: 14. "There is no want to them that fear him." 3. *Wisdom*, vs. 29—31. "Christ Jesus is made unto us wisdom." When Jesus went back to the Father, he sent the Holy Spirit to "teach" us "all" things. And those of us who have opened our hearts for him, and asked for him, and trusted his wisdom can say, "who teacheth like him?" 4. *Love*. "Largeness of heart," v. 29. An enlarged heart means much love, and love is proved by obedience. Without love all the other gifts are nothing. 5. *Fame*, vs. 31, 34. The gifts of God rightly applied will lead to honor. If we honor God, God will honor us. Ps. 91: 14–16; 1 Sam. 2: 30. If with these gifts of God we are in business for him, men will desire to be in business with us. All God's gifts should be used to his glory.

Lesson 4.—October 25th.

The Proverbs of Solomon.—Prov. 1: 1–19.

It is impossible for any person to read the book of Proverbs without profit. Fathers, mothers, wives, husbands, sons, daughters, masters, and servants may here learn their respective duties. The wise man exhibits injustice, impiety, profligacy, idleness, imprudence, drunkenness, and almost every vice, in such lively colors as to render every man ashamed of them, who has any true respect for justice, honor, character, thrift or health. Solomon spoke by inspiration, therefore to him divine doctrines were given, that he might teach them to others. In the first part of the book of Proverbs, a teacher is represented as instructing his scholars, giving them advice, direction, caution, and encouragement in the study of wisdom. He combines religion and morality. He represents a profession of moral and religions philosophy. In the lesson before us we find two general rules laid down by which a young man may obtain knowledge and discretion; to fear God and honor his parents. The practical instruction of the lesson may be summed as follows: *1. Learn from the proverbs to use few words. 2. Know wisdom and instruction. vs. 2–4. 3. Hear, v. 5. 4. Speak "wise" words, vs. 5–6.* Never use slang or exclamations and expletives which are akin to swearing. Let your conversation be always chaste. *5. Fear.* The fear peculiar to a Christian is a holy, reverential fear of sinning against a loving Father, not as servile anxious dread of punishment from a hard master. The wise fear God, because (1) *fear restrains from sin;* (2) *fear leads to self-examination;* (3) *fear makes humble. 6. Choose aright, v. 7.* Despise not wisdom and instruction. 7. *Learn to say no. v. 10.* 8. *Leave evil companions, vs. 11-16.* To the young and inexperienced there is no greater safeguard than refusal to associate with evil companions. A young man of dissipated habits was induced to sign a temperance pledge, and become a Christian. He obtained a situation and for a time prospered. Then came illness and misfortune. Penniless and forlorn he received a letter from a former associate, a liquor dealer, containing money and inviting him to return to his old friends. He was strongly disposed to accept the offer, but remembering his former unhappiness, he returned the money, even though death and starvation stared him in the face. And his heavenly Father sent relief that night.

TEACHING OR PREACHING.

There is a difference between teaching and preaching. Sermons are out of place in a Sunday-school. The catechetical mode is decidedly the most effective to maintain attention, elicit intelligence, convey information, and, most of all, to apply the instructions to the heart. This practice far exceeds sermons in teaching; but there are two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other. Dr. Owen says: "More knowledge is ordinarily diffused, especially among the young and ignorant, by one hour's catechetical exercise, than by many hours continued discourse." Baxter was so anxious about the catechising of the people of England, that he pressed upon the Members of Parliament in his day the duty of setting catechists in each congregation as lay helpers to the ministers. Bishop Hall said: "No one thing I regret so much as not having given more time to the public exercise of catechising." Doddridge thus lamented: "Oh! could I spend more of my time in catechising children!" Mr. Brown, of Haddington, said: "I lament that I have not been more diligent in catechising and exhorting the children in my congregation.

The devil stands a good chance with the man who loves money and hates works.

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It is wise not to fall; but if you do, the wisest thing is to get up as soon as possible.

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We go to church to learn how to be saints; we go out into the world to live as saints.

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"The idler is a watch that wants both hands;
As useless if it goes as if it stands."—*Cowper.*

***

"Most people would succeed in small things, if they were not troubled with great ambition."

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"The way of the transgressor is hard," is written upon the annals of every unregenerate heart.

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Having passed through the greatest trials of your life and gained a sweeping victory, then look ont for the devil.

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The late Washington Christian Endeavor Convention was one noted for spiritnal power: "Not by might, nor by power but by my spirit says the Lord of Hosts,"—was the watch word.

THE YOUNG PEOPLE.

BY A. M. F.

THE SUMMER PAST.

Now hurrah to the books, for school has begun!
Good-by to the holidays' frolic and fun.
The little folks murmer together, "Oh dear!
The summer is gone till another long year.

"Vacation is over and lessons have come,
Grave history, grammar, and long weary sums,
To puzzle and trouble and baffle the brain,
As over the pages we linger again.

"But though we may grumble and try to look sad,
We cannot help feeling a little bit glad
Together around the big, wide-open door, [more.
And welcome our schoolmates and teacher once

"And we may be sure that the summer's long rest
Will give to our labors a pleasure and zest,
As back we come trooping determined to do
Our best to be faithful and earnest and true."

MEETING TOPICS.

OCT. 4.—Why I believe in the atonement. Heb. 9: 11-28. 1. The atonement prefigural. 2. The atonement come. 3. The value of the real.

OCT. 11.—God or mammon? Matt. 6: 19—24. 1. Which, when, why to choose.

OCT. 18.—Are we doing our best? Matt. 5: 13-16; 25: 14-30. 1. What we are to be. 2. What we are to do. 3. What we may expect.

OCT. 25.—My favorite Bible proverb, any why? 1. Study the Proverbs and select one suitable to your life. 2. Consider it God's word and profit by it.

THINGS BOYS SHOULD LEARN.

Not to tease boys and girls smaller than themselves. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down. To treat their mother as politely as if she were a strange lady who did not spend her life in their service. To be as kind and helpful to their sisters as they expect their sisters to be to them. To make their friends among good boys. To take pride in being gentlemen at home. To take their mothers into their confidedce if they have done anything wrong; and above all, they should never lie about anything they have done. To do right, and then have nothing to lie about. To make up their minds not to learn to smoke, chew, or drink, remembering that these things can not be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones. To be as prompt to work as they are to play, as ready for milking as for fishing. To treat all dumb beasts kindly, remembering that man as the ruler of beasts must not be a cruel tyrant. To keep a clean tongue. To refuse to hear or tell smutty stories. To read the Bible and love it. To fear God and keep his commandments.—*Selected.*

The fate of empires depends on the training of children; and this should be the first concern of a government. "The sons of youth," or in their youth, "are as arrows in the hands of a strong man." They constitute, when rightly trained, a nation's best standing army.—*Cynosure.*

Undertake something for the Lord, in the name of the Lord, and you will soon be surprised at how much you can do.—*Ram's Horn.*

RECIPE FOR A HAPPY DAY.

Take a little dash of water cold,
A little leaven of prayer,
A little bit of sunshine gold,
Dissolved in the morning air.
Add to your meal some merriment,
And thought for kith and kin,
And then, as a prime ingredient,
A plenty of work throw in.
Flavor it all with essence of love
And a little dash of play;
Let the *Old Book*, a song, a glance above
Complete the well spent day.

BLIND EYES OPENED.

A little boy was born blind. At last an operation was performed; the light was let in slowly. When, one day, his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and earth. "Oh mother!" he cried, "why didn't you tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not understand me." So it is when you try to tell what is in the Bible. Unless the spiritual sight is opened, we cannot understand. The Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of thy law.

MARRIAGES.

BENNER—ERWIN.—On September 2, 1896, at the pastor's residence of the First Mennonite church, of Philadelphia, by N. B. Grubb, Mr. Peter S. Benner to Miss Emma R. Erwin, both of Philadelphia, Pa.

FRETZ—BISSEY.—On September 16, 1896, at the home of the bride's parents in Bedminsterville, Pa., by Allen M. Fretz, Mr. Warren Fretz and Miss Clara Bissey.

WELSH—SEASHOLTZ.—On September 17, 1896, in Philadelphia, by N. B. Grubb, Mr. John A. Welsh to Miss Sarah C. Seasholtz, both of Philadelphia.

DEATHS.

SHISLER.—On April 12, 1896, at Plumsteadville, Pa., John Shisler, at the age of 91 yrs., 3 mos. and 14 days. Interment at Tohickon church on the 16th. Services by J. Kehm, and A. M. Fretz.

FAST.—On August 8, 1896, in Philadelphia, Pa., Lissetta, born Thiessen, wife of August Fast, aged 68 yrs., 7 mos. and 28 days. Sister Fast was born and married in West Prusia, where they had already been identified with the Mennonite church. In 1872 she came with her family to this country and since then she was a member with her family of the Mennonite church here. She leaves a deeply bereaved and very feeble husband and a daughter here in Philadelphia, and a son in Colorado. Funeral services by N. B. Grubb. Interment in Green Mount Cemetery.

KNIGHT.—On August 9, 1896, in Philadelphia, Pa., from the effect of the extreme heat, Laura Minerva, daughter of Abel and Laura Knight, aged 4 yrs., 6 mos. and 8 days. Funeral services by N. B. Grubb. Interment in Northwood Cemetery.

ANDREWS.—On August 12, 1896, in Blooming Glen, Pa., Ida Andrews, aged 20 yrs., 7 mos. and 13 days. Interment on the 15th at Blooming Glen Mennonite meeting house. Services by Henry Rosenberger, Abraham Moyer and A. M. Fretz.

STRATTON.—On September 5, 1896, in Philadelphia, Pa., James, son of James and Mary Stratton, aged 2 months. Funeral services by N. B. Grubb. Interment in the Greenwood Cemetery on the 6th.

ALDERFER.—On September 7, 1896, at Hilltown, Pa., Reuben Alderfer, aged 60 yrs., and 3 days. Interment on the 12th at Lexington Mennonite meeting house. Services by Revs. Rosenberger, Walter and A. M. Fretz.

SCHELLY.—On September 9, 1896, in Wadsworth, Ohio, Magdalena Schelly, widow of David Schelly, who died four years ago. Mrs. Schelly was born July 11, 1818, and died at the age of 78 yrs., 1 mo. and 29 days. Since the time the family moved to Ohio in 1868, she was a faithful member of the Mennonite church. On the 10th she was buried in the Wadsworth cemetery. Funeral address by N. C. Hirschy on Heb. 13: 14.

CONFERENCE NOTICES.

The time of the Middle District Conference to be held at Noble, Iowa, has been changed. The people in Noble desire to have a Mission Festidal and Sunday-school celebration on Sunday, the 11th of October, and wish very much that the delegates to the Conference should take part; therefore the time of the opening of the Conference is changed from October 13th to Monday morning, October 12th, and the delegates and visitors are requested to arrange so that they will arrive in Noble, Saturday, Oct. 10.

The Eastern District Conference will convene in the Hereford Mennonite church, Bally, Pa., on Tuesday, October 6, 1896. Conference services will begin at 9.30 a. m. and will be conducted by J. S. Moyer and A. B. Shelly. The members of the Conference especially and all others are cordially invited to be present.

W. S. GOTTSHALL, Secretary.

THE MENNONITE HOME.

The list of donations for August will be reported in the next issue as no complete list can be furnished, those persons who have brought or sent donations to the Home on the opening day or any other time will please report them to the Financial Secretary and receive the proper credit.

W. S. GOTTSHALL, Financial Secretary.

CONTRIBUTIONS.

For our Indian Mission received during the month of August, 1896.

From Children Festival, Aurora, Nebr., $3.43; Jacob W. Toews, Manitoba, $1.25; Alexanderwohl, cong., Kan., $32; Eden cong., Schwenksville, Pa., $52.28; F. P. Jens, Inman, Kan., $5.00; Hoffnungsfeld Eden cong., Oklahoma, $12.65; Summerfield, Ill., cong., $27.10; Salem cong., Dalton, Ohio, $9.18; a member of Flatland cong., Pa., $5.00; Abr. Entz, Newton, Kan., $10.00; North Alexanderwhol Y. P. Society, $10.90; Zion cong., Iowa, $13.55; J. J. Voth, Elbing, Kan., $2.00; West Zion cong., Moundridge, Kan., $15.00; Gretna, Man., Sewing Circle, $3.65; Winkler, Man., collection at Mission Festival, $33.85; Gretna, Man., $6.78; collection at Mission Festival, in Edenburg, Man., $42.09; a friend of the cause, $1.00. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For Home Mission Work of General Conference.

From East Swamp cong., Pa., $3.44; West Swamp cong., Pa., $21.37.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Cleanse and receive my parting soul;
Be thou my stay;
Oh! bid me, if to-day I die,
Go home to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord.
Just for to-day.

UNREST.

BY REV. A. D. MCCLURE.

The spirit of unrest is abroad in our land. The forty millions of our population who do not attend church services have a need of what Christ and His Church alone can give and without that are restless and seeking from other sources some solace for their souls, some satisfaction for their lives. The need of rest arises from the sinful condition of men and can be met only in Him who says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

For the want of this, social clubs, pleasure parties, fraternities and unions are formed.

We are allowing ourselves to lose respect for office, and honest men whom we have elected to office.

This spirit of unrest is causing the poor to complain of the rich, and to overlook the vast amount of good the rich are doing with their money and for the very reason that many of them began life poor and know the pinch of poverty. The rich too often fail to feel for the poor. But both need consideration for each other such as the Spirit of Christ gives. While some poor are growing poorer many rich are growing kinder and are doing very much for the poor in institutions like Cooper Union of New York and Armour Institute of Chicago.

It is not so much the question of gold and silver, protection or free trade as the spirit of unrest. No man can forecast its results or compute its final effects. The feverish desire for money by righteous or unrighteous means is only one of the many symptoms of this far-reaching malady. Out of this in some measure has come the increase of criminals, until there are 750,000, and of these 450,000 are in our prisons and workhouses.

Surely here is a call to prayer, increasing and intercessory. We know not how much Great Britain owes of her quiet, stable institutions, strong government, peace and prosperity to the universal law in her churches, both the estab lished and the dissenting, to pray every Sabbath for her rulers. There is great need that we pray more, and more habitually, for the President and his advisers of whatever party, and for all in authority.

It is time to see that widespread and earnest prayer must go to God for a gracious revival to be given from Him.

We are not pessimists. God is great and God is good. Jesus is able to save and He will save His own. But a great danger threatens. God will exact a penalty for the Sabbath desecration and general lawlessness. It may well be asked whether this shall be in tears of repentance and prayers for mercy and salvation, or in blood by the hand of them that know not God and obey not the Gospel of His Son.

Our hope lies in a more general engagement of God's forces, to take from the throne of God by the assault of prayer a mighty and spiritual victory. The call and command should be: "Advance on your knees."

Here is the great value of our young people's societies in training recruits which older Christians should give a place in this line of battle or any position they can fill. Everything that will make the Bible as our own book of instruction clear and plain is to be sought. The unrest of our time has put added responsibility on pastor and people. What are we doing to meet it?

SINCERITY.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marble, men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practising deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the buildings the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from the first to the last was to be *sine cera*—that is, "without wax." Thus we obtain our word "sincerity. To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive, or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.

THE PRIVILEGE OF CHILDLIKENESS.

There are two levels on the king's highway. One is the lower and the slower road of the plain command, the other is the swift upper path of the divine privilege. The latter is the wider, and it always includes the former. We cannot enter into our divine privileges of sonship, except as we keep in spirit every plain command.

It is a privilege to keep the plain commands of God; and it is only as we find their essential spirituality that we feel with keenness the glory of the divine privilege. The spirit that prompts to the enjoyment of the privilege is far beyond there mere obedience of the letter. There is one rare privilege,—the privilege of childlikeness,—ours by reason of our sonship, which, in these modern days, we do not so fully enjoy as we might.

Oh the calmness and the gladness of returning to the sweet feeling of childhood! And how gracious the estate of the Christian in which he can do a man's work, while he carries within the confiding yet courageous, the artless yet active, the fresh yet full, heart of a child! Was not this the privilege our Lord meant to restore to us, world weary, heavy laden toilers and sinners?

Not all our toil is outward. It is the grinding of the wheels of the Spirit that wears us out. Jesus' words calm this stress. It seems an easier thing to live when he speaks of his joyous and abundant life to be given freely to us. It seems an easier thing to work when he tells us of the deep, sweet, perpetual rest there is for the spirit within. It seems an easier thing to lose our friends when he says he will not leave us comfortless. It seems an easier thing to die when he calls us his little children.—*S. S. Times.*

SPIRITUAL BEAUTY.

"Beauty of character makes it winning and lovely. There may be soundness of doctrine in a narrow bigot; there may be rectitude and justice in an unlovely zealot; there may be purity in one whose virtue lacks all human warmth and sympathy; there may be conscientiousness that is cantankerous, and moral uprightness that is altogether devoid of the beauty and holiness.

"Spiritual beauty comes from the heart. The character may be noble, or strong, or even grand, when its chief element is the loyalty of the will to conscience; but in order that it may be beautiful it must have both feeling and freedom; it must have sympathy and spontaneousness. The virtue of Jesus was always beautiful; it was so full of human feeling and of divine power. It was not hard for Him to be good, and His goodness was never hard. His truth, His purity, His fortitude, His justice, were always filled with His love. His moral strength was always infinitely graceful. His divinity was human in its manifestation."—*Northern Christian Advocate.*

Idleness is the burial of a living man.—*Jeremy Taylor.*

ARTHUR'S SERMON.

BY MISS H. L. JEROME.

Arthur and Katherine and Amy sat out on the broad veranda railing, chatting together of all they meant to accomplish when they became men and women.

"I want to be something," said Katherine, with an earnest wrinkle between her eyes, "that will help some one somehow."

"Well, I mean to be something!" declared Arthur ambitiously. "I wont be a nobody anyhow, and I must make money. I mean to be a rich man."

"You can do ever so much good with money," said Katherine, still following out her own train of thought. "There are missionaries to support and poor people to help, and ever so many things to do with money."

"Oh, yes," replied Arthur, "I might give a little for those things, but I want a yacht and a span of horses and a handsome house first, and there might not be much left for church things."

Amy looked at Arthur in surprise.

"Why, you ought to give to the church things first," she said reprovingly. "If I had ten thousand dollars I'd give one thousand to poor people the very first thing."

"Ho! no, you wouldn't," declared Arthur with a knowing nod, "for if you had twenty thousand dollars you would do exactly the same with it that you would do with twenty cents now. What are you going to do with that quarter grandpa gave you?"

"Oh, but that's only a quarter," said Amy, "and I need that for more paper dolls and a new pencil with a shiny top like Katherine's."

"That proves it," said Arthur decidedly; "what you spend that quarter for shows what you would spend the twenty thousand for."

"I shouldn't want so many paper dolls or pencils as that," said Amy, finding it most convenient to misunderstand; "I shouldn't have room in all my drawers for twenty thousand dollars' worth."

"No, but you would for twenty thousand dollars' worth of diamonds and jewelry, or whatever else you saw that you wanted for yourself. No matter how many thousands you had, you'd find enough ways of spending every bit of it on things for your own self. Poor folks wouldn't stand any better chance than they do now," said the young philosopher relentlessly.

That was the beginning of it. Their discussion set each one of the children a thinking. It took Katherine but a short time to see the force of Arthur's remarks.

"No; it is true that I can't expect to be helpful and kind when I grow up if I don't grow up that way," she reasoned in her honest little brain. "If I'm going to do some great thing, like Florence Nightingale or Mary Livermore, I'd better learn how while I have time," so she began to look about her for something to do. Yes, there was Maggie making the beds. Katherine went to her at once

"Maggie," she said, "please let me help you make the beds. I want to learn to do it the very best way, and it'll make it easier for you not to have to walk 'way around to smooth each sheet; wont it?" and that was the beginning of a new thoughtfulness in Katherine's life.

To Amy the new thought brought a struggle. She had always thought how very generous she would be if only she had more money. Many an older person is hiding his present weakness under the consoling shadow of what he would do IF—.

Amy was very conscientious and wanted to do just what was right, but she also wanted very much to keep every cent of money which came into her possession for her own particular use. She felt that Arthur was very provoking to suggest ideas that made her so uncomfortable, and finally sought him out and after some further argument told him so.

"All your own fault," was Arthur's comment; "you were bragging of how much more generous you would be than I, and I just thought I'd convince you that was all bosh."

"Well, you've got some money too. Grandpa gave you a quarter the same day he gave me mine. Are you going to give away a part of yours?"

"Oh, I didn't make any pretensions," laughed Arthur. "You are the generous one, you know."

Amy walked slowly away.

"It's no use," she sighed. "I've got to have this quarter broken, and I'll have to give up either one of the paper dolls or else the pencil. I'd rather do that than to feel selfish," so one less paper doll went to live in Amy's top bureau-drawer and five pennies jingled in her Sunday dress pocket ready to be deposited in the box.

As for Arthur, to his own astonishment he began to feel a little uncomfortable about his own quarter. Preaching had been the very least of his intentions when he began to argue with the girls, and that he should convince and condemn himself was wholly unexpected. But his brain, once started on that train of thought, refused to leave it.

"I should call a man pretty small and stingy who had a hundred thousand if he couldn't spare a dollar to a fellow in need," he soliloquized. "'Course I wouldn't brag to the girls of what I meant to do, but if I did have money I couldn't see such a fine fellow as Rankin Elliot suffer for want of a few dollars. There he is lounging around the house, trying to get strong again in this unfavorable climate, when if he could only go to Colorado there's little doubt that he would soon get well. I declare, it's too bad. Everybody says money ought to be raised to send him there, but there's no one to start a subscription list; I don't see why!"

Suddenly a possible reason flashed upon him.

"Suppose they are all giving Amy's plea—that if they were rich they would do it?" he inquired of himself. Then a few moments of rapid thinking brought this conclusion:

"I'm not a millionaire, but I can start that list and carry it around. It'll take all my extra time—there wont be any left for ball—but Rankin was my chum before he was taken sick and he's my chum now, and I wont be such a mean shirk as to get behind that 'if I was rich' business. I'll put down my name for a dollar—I can earn the rest—and go ahead. I'll make the other fellows do part of the soliciting, it'll do'em good and we'll get it so much quicker," and with hands plunged deep in his pockets Arthur struck a comfortable attitude against the veranda railing to plan out his campaign.

Arthur waited until the fellows all threw themselves down on the campus together, after a game of football, to make his speech.

"Don't you think," he said, "that folks are pretty slow about raising that subscription they've talked of for Rankin Elliott?"

"Slower than a race horse," replied one of the boys; then added seriously; "but they say he really can't live unless he goes away right off."

"What are the folks waiting for?" asked Philip French impatiently.

"Waiting for some one to go ahead and start the thing, I suppose," said Arthur, as if it had just occurred to him.

"Well, why doesn't somebody do it? Why don't—why don't we?" asked Philip.

"That's so" said Arthur, more delighted than he cared to show; "come on, let's do it!"

"How could we?" inquired one of the timid ones.

"By going ahead and keeping at it!" declared Arthur with infectious enthusiasm. "We could each one make out a list of people we'd solicit, so no two would call on the same one, and get the money all pledged by to-morrow or next day."

"Let's begin our lists this minute," exclaimed one of the boys. 'I choose Prof. Garst and Dr. Dormes!"

"I'll take Frederick Smith and Miss Ellis," shouted another.

"And I want Smith Grover and John Pierce," shouted a third, and in another moment each boy was busy with pencil and paper choosing and recording the names of those people who they knew would give most generously. Arthur marched away home to supper feeling as only one can feel who has started a ball rolling which will increase in size and power as it advanced until it has reached the goal.

The boys all went to work with a will; the townfolk were ready to co operate, and the second afternoon the boys met to bring together their returns and decide how the sum collected should be presented.

After much discussion it was decided, boy-fashion, to have as much fun out of the affair as possible.

"I've been in their sitting room dozens of times," said Arthur, "and I've noticed a stove-pipe hole in the ceiling. I say, let's tell his mother and ask her to let us all get into that upstairs room and drop the money down in silver dollars like a hail-storm through that place."

"Just the thing," agreed Philip French; "and let's do it to morrow afternoon just after school."

Rankin's mother, who was a widow, entered most cordially into the plan.

"Do whatever you please," she said, "so long as you don't positively startle him, for he is still weak. It will do him good to be roused out of himself."

Accordingly the boys had the money changed into silver dollars and laid their plans to meet after school the next afternoon in the chamber above the sitting room in Rankin's house.

The next day proved to be a damp and dismal one and particularly trying to the young invalid.

"I suppose I might get well if I had money enough to go to Colorado," he thought dismally; "but it would be a great bother to travel so far and—I don't know as it's worth while. I might not get well there. I don't care much, anyway."

When school closed for the day Rankin always drew himself over to the front window and threw himself into the easy-chair there to watch his schoolmates pass. One by one and two by two the boys came racing past that night. Their faces were so full of a suppressed excitement Rankin murmured, "There's fun ahead," and thought wistfully, "wish one of them would just stop and tell me about it;" but the last one hurried by and the lonely boy was left to his own dreary reflections.

Soon after a peculiar noise in the chamber above attracted his attention and he wondered what his mother could be doing, but was too weak and had too little ambition to raise his voice sufficiently to inquire. Before long the noise ceased. Then Rankin heard the register taken up and in an instant a silver dollar dropped down, struck on the stove and went rolling across the floor.

"What's that for?" inquired Rankin, but his only answer was a rain of a dozen more silver dollars.

"Why, what—what are you doing? What are these for?" he cried, scarcely being able to credit his senses

This time the answer came, but not in his mother's voice. Instead a placard was lowered through the aperture which, when rapidly whirling, read—in echo of Horace Greely's famous command—

"Go West, young man!" and down came another shower of silver dollars ringing and tinkling as they jingled together and rolled about the room.

"Why—who—who's doing this?" cried Rankin, and in a flash a dozen voices replied in a sort of school yell—

"Who are—who are—who are—we? We are—we are—we are—WE!" Then down the back stairs with a whoop and a clatter went a dozen pairs of boyish feet, and down the street they raced, jesting and shouting as only boys can who in their heart of hearts have been touched and do not wish to let anyone suspect it.

Left alone, with the silver scattered all about him, Rankin picked up the placard, which had also been dropped in the excitement of leave taking, and gazing at it began to realize what it all meant. He could scarcely speak. His boyish pride was too strong to reveal the rush of emotion he felt. His mother explained to him how his own chums at school had taken it upon themselves to raise this money for his trip.

"And is there enough?" he asked at last, his eyes shining as they had not shone for months.

"Plenty to take us both, my son," she replied gratefully, "and friends have promised me employment which will enable us to make our living as soon as we reach there."

"Three cheers for Colorado!" cried Rankin enthusiastically, "and three cheers for the fellows! I wonder which one started it; I rather think I can suspect."

But although the boys rallied around him and made his starting off a merry one, Rankin never knew surely to whom he owed it all, and Arthur, boy-like, was quite as well pleased that he shouldn't.

And as Arthur and Katherine and Amy sat on the veranda railing that evening, just a week after their first conversation, talking again of what they meant to be and do as men and women, and each with a secret knowledge of some little kindness done because of that former discussion, Arthur was heard to say,

"Oh, I never could preach!" And the boy never realized that he had preached as effective a sermon as ever came from any pulpit, and that, although he "hated to be preached at" he had preached—not only to the girls but to himself—a telling sermon.—*American Messenger.*

A new missionary has been sent out under the auspices of the American Board. This would not be a startling announcement in ordinary years, when from 30 to 50 recruits are sent annually to the front. But, in view of the fact that it is ten months since one has gone, the news becomes extraordinary indeed. It gives a more vivid idea, too, of how the hard times are affecting our beloved foreign missionary society. Nor would this modest reenforcement have been possible unless special provision had been made.—*Congregationalist.*

THE RIDDLE OF THE AGES.

BY T. DARLEY ALLEN.

Frederick the Great once asked his chaplain to present briefly the claims for the divine origin of Christianity, and was answered, "The Jews, your Majesty." This was a most appropriate reply. The history of the Jewish people, scattered among all nations, yet distinct from all, preserving their peculiarly Jewish characteristics after eighteen centuries of exile is unique in the annals of the nations. and without the key afforded by the prophecies is the great enigma of history, a fact admitting of no explanation. But when we study the predictions of the ancient Israelitish prophets, and learn that the most remarkable history ever written was all foretold long ages before the Jews were scattered among the nations, we find the key to the problem furnished by a divine hand, the very fact of describing such wonderful events before their actual occurrence proving the inspiration of the Scriptures as well as giving the solution of an otherwise inexplicable phenomenon.

Not least among the remarkable facts in connection with the history of the Jewish people is, that in spite of their disadvantages they have been pre-eminent in literature, finance and various departments of learning. The names of the Rothschilds in finance; Disræli, Lasker and Gambetta in statesmanship; Heine and Beern in poetry; Averbach in authorship, and Hirsch in philanthropy show that this despised and afflicted people, comparatively small as regards numbers, have no reason to be ashamed of the position they occupy in the realm of intellect. To this race, in ancient time, are we indebted for our sacred oracles, and to them are we under obligations for the most wonderful of legislative codes. And in modern times they have benefited the world in a great many ways. The fact is also certain that the Jews are physically superior to Gentiles. A few years ago, Dr. John S, Billings, a U. S. Army surgeon, demonstrated by statistics that the death rate among the Jews in the United States was only about half that of the people at large. And H. L. Hastings, the well known anti infidel writer, of Boston, shows in his pamphlet, "Remarks on the 'Mistakes of Moses,'" that Jewish health is remarkable, and that wherever you find Jews the death rate is far less than that of Gentiles. This first Mr. Hastings attributes to their observance of the precepts of the Law of Moses, a system of legislation and sanitation which infidels instead of criticising should obey if they desire to keep pace with the most remarkable of races, who live in accordance with a law which proves itself in many ways to be the work of an inspired hand if indeed God Himself did not give it direct to the Israelitish people.

THE BABY'S BANK.

It was a little tin affair, which a relative of the family had given to a three-year-old girl in Montreal, and into it she had dropped her first savings. She was looking forward to Christmas, and thinking what beautiful things her pennies would purchase by and by. So one by one she dropped them in, until her bank seemed to her to treasure up untold wealth.

One day her father came in. He had been a respectable resident of the city, kind and loving, a good husband, a tender father, but he had looked upon the wine when it was red, he had fallen under the spell and curse of strong drink, and so one day he reached up and took down the little bank.

"Don't take my Kissmas money, papa," pleaded the little child, with tears.

But in spite of her entreaties, the father robbed the little tin bank of the twenty six cents, the baby's little all; and disregarding her tears and cries, he strolled away, independent and indifferent. An hour later his heavy hearted wife found him in a neighboring saloon, roaring drunk, drunk on liquor bought with his baby girl's first Christmas money!

This is what drink does to fathers and mothers and children This is the outcome of the "social glass," of the "good times" which men enjoy who "tarry long at the wine" and are 'mighty to mix strong drink." "At the last it biteth like a serpent and stingeth like an adder." It quenches the light of love, it stings the soul with remorse. It hardens the heart against all the tenderness of parental and filial and conjugal love. It makes man a savage, a brute, a demon, and turns him loose upon the world to crush and ravage and destroy. For drink a man will rob his child of her pennies, will steal his baby's shoes, will squander his household treasures, will break his wife's heart, will sink down into degradation and crime, and finally into "the blackness of darkness forever."

The safe thing to do is to "resist the beginnings of evil," to spurn the cup, to flee from the tempter, to cast down the deadly draught, and to seek in the fear of God, in sobriety and temperance and righteousness, to walk uprightly, and escape the snares of Satan here, and the damnation of hell hereafter.

"Slavery and death the cup contains,
Dash to the earth the poisoned bowl;
Softer than silk are iron chains
Compared with those that chafe the soul."

Christian Safeguard.

STRENGTH FOR A KING.

Kings are but men; men of like passions as we are and surrounded by many temptations, says the Christian, and they need strength to endure and overcome. The Lord is the strength of kings. Saith the Psalmist—"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!"

Gustavus Adolphus, the great king of Sweden, was one day seeking relief from the cares of state, sitting and quietly reading, when an attendant announced an officer with dispatches. The king closed the book, but still kept it on his knee with a finger between the leaves. Glancing down, the officer saw with surprise that it was the Bible.

"I am seeking strength against temptation," said the monarch.

He knew the true source of strength. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." And kings and peasants need the same protection, the protection of the Word of God abiding in them. This is the strength of kings, of prophets and saints, and many by this word, out of weakness have been made strong. "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 14.

My doctrine makes no distinction between high and low, rich and poor. It is like water, which washes and purifies all alike. It is like the sky, for it has room for all—for men and women, boys and girls, rich and poor.—*Lutheran.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., NOVEMBER, 1896.

The lesson of contentment is one of the hardest for us to learn; but it is the hard lessons when learned that bring us the most gain, and the Bible tells us that contentment when coupled with godliness is great gain. It is this that the people of our nation at the present time need above all else, godliness with contentment.

One of the most common figures used to present the idea of heaven is that of a home. But what a miserable idea of heaven this must give to some people, to whom home is anything but a pleasant place. And yet home ought to be the most delightful, the holiest place this side of heaven for every one of us. Who is to blame if this is not the case?

In our work for Christ we have a right to expect results. When Jesus gave to his disciples the great commission he said, "Lo! I am with you alway", and when He is there our labor can not be in vain. The results are not always visible. They can not always be expressed in figures or come in the line we have been looking for them. We are sometimes unreasonably discouraged because we fail to recognize or are unwilling to accept the results that God gives to our labors or His answers to our prayers.

ITEMS.

Bro. Michael Klaasen has been ordained to the ministry in the congregation Sichar at Shelly, Oklahoma.

In the congregation Alexanderwohl, Kansas, monthly Sunday-school institutes are held, which have for their special object the training of teachers for their work in the school.

The Ladies' Mission Sewing Circle at Hayesville, Ohio, is one of the oldest in our church. It was organized thirty six years ago and is still active in its work for the cause of missions.

The children of the Sunday school at Trenton, Ohio, cultivated little "mission fields" during the summer and brought the proceeds to the church on the occasion of a mission festival.

The congregation at Canton, Ohio, reports regular and well attended services and a prosperous Sunday-school during this season. Bro. H. P. Krehbiel serves the congregation as pastor during his stay at the Oberlin school which will be till May, 1897.

We should never disparage but always encourage good works. But we have to be on our guard against work righteousness. The fundamental good work is faith in Christ. Without that there are no works that are essentially good.

CONFERENCE PROCEEDINGS.

Proceedings of the 96th session of the Eastern District Conference, held October 6, 1896, in the Hereford Mennonite church, Bally, Pa.

TUESDAY 10 A. M.

The conference services were conducted by J. S. Moyer and A. B Shelly, the former preaching a very appropriate sermon from the text Rev. 1: 19. After the services the roll was called and the following responded. Ministers: A. B. Shelly, A. H. Gottshall, Solomon Ott, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly and S. H. Longaker. Deacons: Lewis Schleifer, Gerson Bowman, J. B. Funk, Henry Shelly and John O. Shimmel.

The following delegates were received by conference: D. M. Landis from the Flatland congregation, and Allen Bleam from the West Swamp congregation.

The proceedings of the previous session were read and approved.

The conference closed for the forenoon.

1.45 P. M.

Hymn No. 136 was sung, the chairman read Eph. 4: 1–13, and A. M. Fretz led in prayer.

N. B. Grubb, the committee on reduced rates to the General Conference reported that all roads have granted 1½ rate for the round trip. He introduced the travelling agent of the Missouri Pacific railroad, who gave general information and answered all questions.

The report was accepted and the committee was continued until the next conference.

The conference treasurer gave the following report:—

In hand Oct. 2, 1895		$391.72
Received from the Springfield congregation		8.00
" " " West Swamp "		18.45
" " " East Swamp "		3.65
" " " Deep Run "		11.21
" " " Souderton "		8.61
" " " First Phila. "		49.14
" " " Pottstown "	for interest	28.00
" " " Schwenkville S. S.		13.25
" " " Hereford congregation		44.75
" " " Bowmansville "		4.50
" " " Upper Milford "		12.00
" " " Flatland "		3.35
" Rent from the Germantown church		45.00
" Interest on a note		11.68
" For catechisms sold		3.60
Total		$633.91

PAID OUT.

A. B. Shelly for Year Book calculation	$15.00	
W. S. Gottshall for Conference seal, postage, &c.	6.50	
A. S. Shelly for use of the Home Mission Com.	75.00	
N. B. Grubb interest on a note	4.00	
John H. Bechtel interest on Pottstown Church	24.00	
W. S. Gottshall for services at Pottstown	96.00	$220.50
Balance in the treasury		$433.41

A. S. MOYER, Treasurer.

This report was accepted.

REPORT OF THE PUBLICATION COMMITTEE.

Received.

Subscriptions for the Mennonite	$249.75
Amount borrowed on a note	75 00
Conference appropriation for the Year Book	15 00
Amount received from Year Book sold	57.59
Amount due the business manager	11.42

Expenses.

Due the business manager from last year	$ 41.95
Paid for publishing the Mennonite	252 00
" for postage	4.21
" premium to new subscribers	.25
" Calculations for the Year Book (1896)	15.00
" N. B. Grubb for circulars	3.25
For Year Book, printing, binding, postage, &c.	74.10
Calculations for the Year Book, (1897)	18.00
	$408.76 $408.76

MENNONITE.

Receipts.

Subscriptions received	$249.52
Due the business manager	48.89

Expended.

Deficit from last year	$ 41.95
For publication, postage, &c	256.21
Premium to new subscriber	.25
	$298.41 $298.41
New subscribers received	25
Discontinued	34
Outstanding subscriptions	$330.50

YEAR BOOK.

Receipts.

Conference appropriation	$15.00
Year Books sold	57.59
Deficit	19.76

Expended.

Calculations	$15 00
Circulars, &c	3.25
Printing, binding, postage, &c	74.10
	$92.35 $92.35

A. B. SHELLY, Business Manager.

This report was accepted.

Conference voted a hundred dollars appropriation to the publication committee.

Resolved to request the congregations to lift a collection for the conference treasury before New Year.

The election for the Publication Committee resulted as follows: S. M. Rosenberger, A. B. Shelly, and A. S. Shelly.

The committee on the Seminary had no report to offer.

Report of the Board of Managers of the Home for the aged and indigent.—The Board which was elected at the Spring session of the conference met at the house of W. S. Gottshall and was organized as follows: President, Benj. Bertolet, Vice President, A. M. Fretz, Rec. Secretary, A. S. Shelly, Fin. Secretary, W. S. Gottshall. At this meeting the Brethren Joseph Shimmel and George Baringer were admitted into the Home. The formal opening of the Home took place on September 1st, when a large gathering was assembled to take part in the interesting and appropriate services. A temporary matron is engaged in the Home, but we are looking around for a family to take charge of the Home, but as yet we have not succeeded.

The following amendment to the Rules and By-laws for the Home was adopted as a substitute for sections *a*, *b*, and *c* under Article V, "Admission of Inmates":

(*a*) Any person who is a member of one of the congregations of this conference shall be eligable to admission into the Home at the age of sixty (60) years or upward, if recommended by the Pastor and Deacon of the congregation of which he or she is a member, and approved by the Board of Managers. No entrance fee shall be made a condition of admission in such cases, if by reason of indigence they are unable to pay. In cases however where a person holds property, or after his or her admission obtains property, the same shall be secured to the conference for the use of the Home. If such property exceeds the sum of three hundred dollars, ($300.00) the person having secured it ts to have the net income of the excess during his or her natural life-time.

(*b*) In admitting persons the Board shall at all times take into consideration the resources of the Home, and admit only such a number as the income for the support may warrant. In special cases the Board may also according to their judgment waive the aforesaid age limit.

(*c*) Persons not members of any of our congregations may be admitted upon satisfactory testimonials as to their moral character, and the payment of an entrance fee according to the following rates: From 60 to 65 years $500.00, from 65 to 70 years $400.00, from 70 years and upward, $300.00. All property that such persons possess over and above the entrance fee or may receive after entrance into the Home, must be secured to the conference for the use of the Home, for which amount however a certain allowance to be paid to them during their life time according to agreement made by the Board.

The afternoon session closed with prayer by A. B Shelly.

7.30 P. M.

Hymn No. 178 was sung and J. S. Moyer led in prayer.

The committe which was appointed by conference to solicit the subscriptions to the Home gave a report which was accepted and the conference decided that the committee should continue until the next conference.

The Home Mission and Church Extension committee submitted the following report:

Pottstown.—The work here is going along as usual, the services are held every Sunday and are almost without eqception well attended. The Sunday-school is not quite as strong as it used to be but is still as large as the room will comfortably accommodate. The number of members still counts over two hundred. Since the last conference seven new members were added to the congregation, and the prospects are that there will be some to join the church this fall. During the summer the envelope system of collecting the needed funds was introduced and it works very well. The proposed enlargement of the church of which mention was made at the Spring conference has not yet been consumated, but something is to be done shortly.

Allentown.—The services there were continued every two weeks as before, except during the months of July, August and September, when the services were discontinued. On October 4th the services were again resumed with a good attendance. The prospects are better again than they were for some time, several more of our people having moved there. The current expenses are covered by the members living there.

Germantown.—The services here are under the direction of Bro. Silas Grubb, and are held every second Sunday in the month, and are comparatively well attended. The United Evangelical congregation worships in the church for which they pay a rent of $12.50 a month. $25.00 of this money was used to purchase hymn books for the church.

Boyertown.—The congregation is provided for with a minister in the person of Bro. Harvey M. Clymer, who labors here to the satisfaction of the people under the supervision of the committee. N. B. GRUBB, W. S. GOTTSHALL, A. S. SHELLY, } *Committee.*

This report was accepted.

Resolved that W. S. Gottshall shall serve the congregation at Pottstown under the same condition as before.

Bro. J. S. Moyer who was to lay the standing resolutions before conference had no report but was requested to report at the next session.

A. M. Fretz, W. S. Gottshall, and N. B. Grubb were elected as Home Mission and Church Extension committee.

Resolved that the next conference shall be held in the Deep Run congregation and that the Brethren A. B. Shelly and A. S. Shelly shall conduct the conference services.

Conference tendered a vote of thanks to the Hereford congregation for their kind entertainment.

Bro. Solomon Ott led in the closing prayer and the President pronounced the benediction.

A. S. SHELLY, President.
W. S. GOTTSHALL, Secretary.

It is only an ever living Christ who can afford us the strength we require to do our work and the comfort our hearts crave in the midst of their disappointments, and desolations, and bitter griefs.—*F. A. Noble.*

SUNDAY SCHOOL CONVENTION.

Proceedings of the Sunday School Convention held in the Emanuel Mennonite church, near Noble, Iowa, October 14th and 15th.

The convention was opened at 9.30 a. m. by the President, J. F. Lehman, with a short introductory address.

The following temporary committees were then appointed by the President:

Committee on Resolutions.—H.J.Krehbiel, John Dieffenbach and J. C. Mehl.

Nominating Committee.—D. F. Risser, John Badertscher and S. F. Sprunger.

On account of the absence of the English secretary, H. G. Allebach was elected secretary *pro tem.*

The first topic discussed was, "Is the use of the International Sunday School Lessons favorable or unfavorable to our special doctrines?"

a) How far unfavorable?

b) How far favorable?

John Basinger of Pandora, Ohio, discussed the first division,—"How far unfavorable?" He believed that the International lessons did not enforce our Mennonite doctrines, and in so far they might be looked upon as unfavorable. But, after all, their advantages balanced their hindrances.

Rev. I. A. Sommer, of Berne, Indiana, discussed the second division—"How far favorable?" He remarked that the International lessons were taken out of the Bible; that they guarded against lack of design and one-sidedness in the study of the Bible; that they were good guides, enabling the Bible to be read through in a comparatively short period; that the singing and prayer of the Sunday-school session could thus be brought into harmony with the Scriptnre lesson.

In the general discussion, the following points were brought out:—

The International lessons need not be feared, because they enforce the main points insisted on by our church doctrines. These lessons confirm our doctrines. They are in danger of inducing mere mechanical study of the Bible, and of putting a premium upon laziness, by offering too many helps to lean against. But they are an encouragement to the earnest student, and encouragement means help.

The Topic next taken up was, "What position should a Sunday-school Teacher take against Secret Societies? and was presented by John Hager of Bluffton, Ohio, in a well-prepared paper. Six main reasons were offered why the Sunday-school teacher should oppose secret societies: 1. Because believers should not be yoked together with unbelievers, (2 Cor. 6: 14, 15), as is the case in secret societies. 2. An oath is required of the candidate for admission, which act is contrary to the teaching of the New Testament. 3. The believer is side-tracked, and wastes his energies outside of the church. 4. Secret societies do not offer support to their enemies. 5. A member of a secret society loses faith in the providence of God. 6. He robs the church of at least half of his talents and other means at his command.

General discussion. It was emphasized that Sunday-school teachers should take a firm stand against secret societies, and point out the evils prevalent therein. Ministers have often testified to the spiritual harm wrought by these societies upon believers and upon the spiritual strength of the congregations. Want of sufficient knowledge of our church principles is often responsible for many Mennonites young people's joining such societies. The Sunday-school teacher and the pastor should educate those under their charge on these points.

The next Topic, "What qualifications are to be considered at the election of an Infant class teacher?" was introduced in an essay written by Miss Hillegonda van der Smissen, of Summerfield, Illinois, but which, on account of her absence, was read by Christian Auernheimer. In this paper, two necessary qualifications of an Infant class teacher were insisted on,—love of children, and ability to adapt Scripture to the infant understanding.

General discussion. The teacher must think as the child thinks. Teachers must be converted men and women. The latter are to be preferred as teachers of children. Teachers must be successful in simplifying Scripture for children. They should see the children and keep in close contact with them.

This discussion closed the morning session. The afternoon session was opened by devotional exercises. The Topic, "What part has the Sunday-school in winning sonls for Christ, and what part in establishing believers in the truth?" was discussed in an excellent paper by Miss Bertha Kinsinger, of Trenton, Ohio, which, in her absence, was read by Rev. H. J. Krehbiel. Two great truths were brought out in this paper: 1. A teacher must aim to convert his pupils, and not stop with the intellectual phrase of the lesson. 2. He must be a real Christian. The teacher's opportunity for converting because he has few individuals under his charge. The teacher must be a personal follower of the Saviour. His first qualification is that he be filled with the Holy Spirit. He must be able to convince pupils of biblical truth. These qualifications will help establish believing pupils in the truth.

General discnssion. Conversion of the pupils must invariably be aimed at, bnt the Sunday-school should have the second place in snch work. The Sunday-school should not be resorted to for the study of the German language, or for any other unspiritual purpose. The Sunday-school is the branch, the church, the trunk. Establishing in the faith is harder than converting to it; this the Sunday-school can best achieve. A good example by regular attendance, is the best means of establishing in the faith. Sunday-school teaching shonld patiently await its fruits. The Sunday-school should ultimately be able to add members to the church.

The next Topic discussed was, "How may children that attend no Sunday-school be won for the same?" Miss Jennie Pennypacker, of Wadsworth, Ohio, submitted a paper, which, in her absence, was read by David Moser, of Dalton, Ohio. Such children shonld first be kindly invited to attend Sunday-school, and accorded a friendly reception; then retained by illustrative teaching, live singing, and by prayer and consistent Christian living on the part of the teacher.

General discussion. Parents must be induced to allow children to attend Sunday-school. The indispensability of Sunday-schools must be impressed. Attractiveness must go with invitation. Parents mnst take children to the Sunday-school. and *vice versa*, Teachers' meetings should be held to insure competent teaching. No illegitimate means should be employed to win children,—for instance, Christmas gifts. Lesson leaves may be distributed throughont the community, and promise obtained from the families to stndy the same, has been proved a good plan to follow.

Continued on last page.

MISSION DEPARTMENT.

EDITED BY A. B. S.

OUR MISSION STATION AT ORAIBE.

A serious danger is threatening to injure, or possibly to destroy, our mission station at Oraibe, Arizona. In the vicinity of the station is a so-called washout, in which during dry seasons there is but very little water, but which after heavy rains, or after the melting of the snow on the mountains, swells to a raging torrent, carrying with it almost everything coming within its reach. This "Washout," when our mission buildings were erected, had a course away from the buildings and thus there was not the least apprehension that it would ever become an object of danger to the same. About two years ago however, during a heavy flood, the water in the "Washout" entirely changed its course and instead of flowing away from the station as before it now took a course directly towards it. Even then missionary Voth had serious apprehensions that in the course of time, during other heavy floods, the water might wash away the sandy banks of the stream and thus destroy our mission station. He reported the situation to the Missionboard at the time, asking what to do, at the same time explaining how by digging a canal across where the stream has a bent and thus leading the water in a different direction away from our buildings, the threatened danger might probably be avoided. But as this would cause quite an amount of work and considerable expense, and as the consent of the Indians, as well as that of the Government, had to be secured before the work could be undertaken, and as furthermore the danger did not seem so threatening as to require immediate measure to avoid it, nothing further was done in the matter, in the hope that everything would be safe for some time to come at least, and thinking that another similar flood would not soon occur. And as since then there was very little rainfall in that region, and comparatively little snow melted on the mountains, there was also but little water in the "Washout" to cause further apprehension of danger. During the last two months, August and September, however an unusual amount of rain fell; and the consequence was, that the "Washout" was again filled with water, which kept washing away its bank towards the buildings at the rate of 5—6 feet per hour, so that by the time the water subsided the bed of the stream had come within 45 feet of the stable. Fearing that another flood might come, brother Voth concluded, in order to save the material, to tear down the stable and carry the material to some safe place, awaiting the decision of the Missionboard with regard to its rebuilding. But the worst is, that not only the stable but our whole station seems to be in imminent danger, and in case the work is to be continued, it seems almost necessary that also the cottage erected as a dwelling for the missionary and his family, be removed to some more secure place, that a new well be dug, and in short everything connected with the station be started anew. This will cause considerable amount of work and no little outlay of money. Equally difficult and expensive would be the changing of the course of the "Washout," as described above, and even then the danger of returning to its old course might not be altogether avoided.

This affair is a new trial for our mission and causes no little anxiety among the members of the Missionboard. To discontinue the work and relinguish the field after having expended so much time, labor and money upon it, seems to be a pity. Although no visible fruits have as yet been gathered and the field, after having had our workers engaged thereon for some time, seems to be as hard and unpromising as when the work was begun, yet it seems sad if we should be obliged to abandom the work at this stage, believing that if the work be continued in the name of the Lord, it will not remain altogether fruitless. This seems to be the more the case since missionary Voth thus far has done almost exclusively preliminary work, in erecting a station and studying the language, the customs and the habits of the Moquis. He has thus prepared himself for more active and real missionwork. To leave the field now, at the time when he is prepared to take up the work more aggressively, would seem as if it were to throw away all the labor done and the money expended on this field thus far. Although the field may not belong to the most promising ones, yet it is not altogether hopeless. And besides that the Moquis are entitled to the Gospel as much as any other people, and if they are not yet willing to accept the Gospel and obey it, yet it is to be preached unto them "for a testimony against them." The Missionboard at its sessions in connection with the General Conference will most probably find the continuance of our mission among the Moquis, one of the most vexing questions coming up for decision.

A MISSION TO AMERICA.

It has come to this. The Buddhists are sending missionaries to try to convert America. We cannot wonder at it when we reflect on the impression many of the Orientals received of our civilization during the World's Fair. Rev. H. Dharmapala, who was a delegate from India to the Congress of Religions, is again visiting this country with the direct purpose of trying to enlighteu our "poor, tempest-tossed fraction of humanity." In an interview with the reporter of a daily paper, he said:

"While here before I found there was a field for the reception of the great truths; for the emancipation of error and the promulgation of liberal thought. When the human mind can be cleared of dogma and creed and narrow prejudices and be inspired by the desire for a higher morality and a nobler life, then is when it is better prepared to accept Buddhism. In this country I find much freedom and a great variety of opinion in religious matters. It is to clear away this driftwood and enlighten your people as to the eternal truths of Buddha that we would seek."

"Do you come as the representative of the Maha Bodhi Society of India, or as an individual?"

"Both. I shall be the guest of Dr. Pancarus in Chicago, and shall begin there on a personal invitation of friends. They are not Buddhists, but are tolerant of and open to the truth of philosophic thought. Let me say that the society of which I am general secretary is the present society for the rehabilitation of Buddhism in India. It was destroyed by fire and sword by Mohammedanism; it will be restored by love and peaceful example."

Asked as to the success of Christian missionaries in India he returned an indulgent smile and the remark, "There are 435,000 of us."

METHODIST MISSION IN INDIA

Rev. J. E. Scott, of Mutra, India, says: "Eight years ago there were only about 11,000 Christians connected with the whole of the Methodist Mission in India. Now there are more than 100,000. And many more could be baptized were it not for the fact that there are not pastors and teachers enough to take care of them. These people, it is true, are from the lower castes, and many of them are very poor, so poor that the average pay of workmen is only about six cents per day. Yet the people show their earnestness by giving out of their poverty toward the support of pastors and teachers who have been appointed over them. I have seen some of their giving, when the people brought various kinds of grain, and even eggs and sucking pigs to be sold for the support of the work. And the converts have suffered persecution. A few have been killed, some have been beaten, many have been turned out of home and have suffered worldly loss, yet not one has gone back. Many good workers have been raised up from among these people. I sent out a converted cook, who has been the means of leading many to Christ. And even a poor ignorant man, who could only play a broken fiddle, has brought many to Christ. So the work is going on. God is blessing it. The greatest need is more preachers and teachers. But $30 will support a preacher for a year; $12 will keep a boy in school and feed and clothe him for a year. I have 40 such boys at school and need scholarships.

MOHAMMEDAN DEGRADATION OF WOMAN.

When we think of the part played by women in the Christiau religious world; when we remember how women have come to the front in every progressive movement, when we think of their place in art, in literature, and in society; when we note how in Christian nations women are honored and protected—then we begiu to realize that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of woman is doomed, and it is dying. This is one reason for the condition of Turkey and of Persia. Society is these lands is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mohammedanism into Eugland and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort.—*The Christian Commonwealth, London.*

No one of our missionary sócieties has suffered more from the hard times than the Baptist Missionary Union, which never until lately has had a debt of $70,000. Yet a debt of $203,000 was incurred two years ago; then the expenditures were cut dowu by the amount of $109,000, and still further the next year; and yet the debt has beeu reduced only to $163,000, and a further reduction of $30,000 is proposed. Missionaries cannot be sent out, and those on furlough in this country cauuot be returned.

SUNDAY SCHOOL.

BY A. M. F.

"Come in, O strong and deep love of Jesus, like the sea at flood-tide, cover all my powers, drown all my sins, sweep away all my cares, lift up my earth-bound soul, and float it right up to my Lord's feet and there let me a poor, broken shell, washed up by His love; having no virtue or value of my own, and only venturing to whisper, that if He will put his ears to me, He will hear within faint echoes of the vast waves of His own love, which have brought me where it is my delight to lie even at His feet forever."—*C. H. Spurgeon.*

PRACTICAL LESSON POINTS.

Lesson 5.—November 1st.

Building the Temple.—1 Kings 5: 1–12.

David planned the great work of building the temple. To him came the first idea like an inspiration from God. By divine counsel he prepared its pattern, and left the work of building to Solomon as God directed. The temple was to be the central seat of national worship and religious interest, and was designed to mould the religious life and knowledge of the Hebrew race, and to be a type of the Christian Church, of which Jesus is the chief corner stone. Solomon in taking up this work relied on the revealed will of God as his inspiratiou for the great work. In declaring his purpose to Hiram, and requesting his co-operation, he did not lose sight of God's will, and solely relied on man's help, but he saw the good and knew the wisdom of co-operation of friends in a good cause. Surely this pointed to the time when heathen nations should be converted unto Christ and labor to build his kingdom in the earth. As we are all building for eteruity we may learn a few lessons from Solomou's way of working. *1. In his name, v. 5.* The first requisite to successful Christian labor is the absolute putting away of self. We must think, speak, pray and work in the name of him from whom we receive our commission. *2. Joyfully, v. 7.* The joy of the Lord is the strength for work. *3. Obediently, v. 8. 4. Expectantly, v. 9. 5. Holily, v. 11. 6. Quietly, 1 Kings 6: 7.*

"No workman's steel, no ponderous axe is rung;
Like some tall palm the noiseless fabric sprung."

Lesson 6.—November 8th.

The Temple Dedicated.—1 Kings 8: 54–63.

Everything about the temple was very glorious, but the dedicatory services exceeded in glory all else in and about the temple. The temple was designed to keep up the correspondence between God and his people. In the chapter from which our lesson is selected we have an account of the solemnity of their first meeting there. The bringing of the ark to its place in the temple was the crowning work of the great building. We should dedicate our bodies to God, for they are the temples in which he dwells now. We cannot expect him to fill these temples with his glory, however glorious the temples may be until everything is ready. In this dedicatory service we too like Solomon should dedicate our: Intellect, v. 54. Influence, vs. 55–58. Words, v. 59. Works, v. 60. Heart, v. 61. Home, vs. 62–63.

Lesson 7.—November 15th.

God's Blessing Upon Solomon.—1 Kings 9: 1–9.

Solomon's buildings were not pleasure-buildings, but were designed to further the greatness, power, and spleudor of the kingdom. First he built the house of Jehovah, the temple; theu the palace; then he fortified the house of Millo, and surrounded Jerusalem with walls. Then he made fortresses and store-cities throughout the whole country, in north, middle and south Palestine. After this work had all been done which was about 23 years from the Lord's first appearance to him and about 13 years since the dedication of the temple, the Lord appeared to him the second time. The design of God in this second appearance was to reassure him that his prayer was heard, that his great building operations were pleasing to God, and that he had accepted the temple for his dwelling place among his people. The covenant should yet be unbroken, and continue so, as long as Israel met the conditions first laid down. But added to this reassurance is a warning of the results to follow any tendency to idolatry. God's visits to his children prove his tender love and care for their welfare. He comes in special visits on important matters. All God's promises are made with conditions, that we may and must meet. We must not blame God for the punishment of our sins. Our own sins condemn us. Life and death, blessing and cursing is set before every one as it was set before Solomon. What the result of our life will be depends on the choice we make.

Lesson 8.—November 22nd.

Rewards of Obedience.—Prov. 3: 1–17.

In this we have another lesson from the Proverbs of Solomon the wise and honored king of whom we have been studying for some time. This chapter is one of the most excellent in all the book. The study of truth is commended. The excellence of wisdom is described and its value illustrated. No room is given to idlers, or for ignorance. In this lessou we have therefore *our duty* as childreu of God clearly marked out. The parent requests his son to keep in memory the teaching already given. There is no provision made for a possibility of having forgotten that teaching, or any excuse accepted on account of neglect to learn the Father's will. The standard is obedience and that from the heart. *Our dependence* upon the Father is becoming as children, v. 5. His ability to sustain his children is without doubt. His resources are inexhaustible. His acquaintance with us is perfect. His love for us is supreme. His will concerning us exceeds our highest conceptions. In the measure that we depend upon him, trust him, confide in him, place all under his care, does he measure to us again in wisdom and blessing. *Our reverence* for the Father should be exhibited under all the varied circumstances of life. Our opinions should be deferred to his wisdom. Our conduct should be measured by his holiness, lest we bring reproach upon his name by our lives. *Our reward* is exceeding great, and in it we see God's estimate of obedience. God measures the reward according to his riches in glory.

Lesson 9.—November 29th.

The Fame of Solomon.—1 Kings 10: 1–10.

The last words of the preceding chapter spoke of Solomou's fleet, of its voyage and the treasures it brought home. In our lesson we have one result to which these voyages led. We see in this queeu the laudable desire to acquire wisdom and the custom, so common in the ancient time, of making long jonrueys to visit noted seats of learning, and to converse with meu, noted for their wisdom. Her example condemns many, as Christ declared, in our generation. The queen's journey was long, arduous and costly, yet it was not without its reward. Her confession after having seen all was frank and definite. She found more than she expected. She found the source of Solomon's wisdom, as well as seeing the traces or evidences of it. Her gifts gave substantial evidence of her genuine appreciation of all she had seen and heard. Our Savior called this queeu up as an example hundreds of years after, to condemn the indifferent unbelieving people. Her visit to Solomon was a type of the Gentiles inquiring the way into the kingdom of God. Shame of our ignorance should never keep us from enquiring after knowledge. We should never be afraid or ashamed to question each other concering the great problems of salvation. It ought to give pleasure to those wise in spiritual knowledge to impart of their knowledge to others. Though we may hear of the riches of God's grace, when we once have an experimental knowledge we must acknowledge, that "the half has not been told."

THE YOUNG PEOPLE.

BY A. M. F.

THE SOULS OF THE CHILDREN.

Who bids for the little children—
Body, and soul, and brain?
Who bids for the little children—
Young and without a stain?
"Will no one bid?" said the nation,
"For their souls so pure and white,
And fit, for all good and evil,
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;
Fever, and pain, and squalor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places,
Where none may hear their moan."

"Give me the little children"
Said Crime, "Ye rich, ye wise,
And let the busy world spin round.
While you shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue,
And the jailors and policemen
Shall be fathers to the young."

"Oh! shame," said true religion.
"Oh! shame, that this should be!
I'll take the little children—
Oh! give them all to me!
I'll raise them all in kindness,
From the mire in which they've trod.
I'll teach them words of blessing,
And lead them up to God."

From *Charles Mackey.*

MEETING TOPICS.

Nov. 1.—*The blessedness of entire surrender to God.*—John 15: 1–10. 1. The significance of surrender. 2. The comprehension of entire surrender. 3. The blessedness resulting therefrom.

Nov. 8.—*The most interesting thing I know about foreign missions.* Acts 17: 16—31. 1. When foreign missions began. 2. Study lives and work of missionaries.

Nov. 15.—*A good education; what it is and how to get it.* Prov. 8: 1–11; 9: 9, 10. The "beginning." 2. The "Words." 3. The "Life."

Nov. 22.—*Some blessings often forgotten.* Ps. 104: 1–35. 1. Reconnt God's blessings. 2. Be thankful eveu for the least.

Nov. 29.—*How to get good out of our troubles.* Ps. 27: 1–14. 1. How to look at tronbles. 2. Where to take them. 3. Persoual experience.

THE SACRED HOME.

A young girl came to her aunt with whom she lived and asked if she might have a card party in her home. The aunt put her arms around the orphan girl and holding her close said kindly, "That table holds my Bible and there I sit and drink in the words of God; I could never let it be defiled by cards." Afterward persuaded by gay associates she went to her aunt and asked if she might have a private dance. Once again the godly woman embraced the girl and lovingly said, "That carpet is where I kneel with my Saviour. I could never permit worldly feet to tread over it to the march of Satan's music." What about your home? Is it dedicated to God or Satan? Is the word so precious that there is no place for a pack of cards? Is the carpet so sacred by reason of secret communion that dancing would be a sacrilege? A. C. M.

TO WHOM HONOR IS DUE.

There is a story of a man who won many souls to Christ, and was proud of it. One night it was disclosed to him that none of the honor would be given to him on the last day. It was a dream. He eagerly asked the angel to whom the honor would fall. The angel replied, "The deaf old man who sits on the pulpit stairs and prays for you is the means of blessing." May God multiply the number of such helpers, not only among the old and deaf, but above all among the young, ablebodied and active. Young people, work with all your powers in harmony with your pastors, but forget not too to pray for them, that your united labors may save souls.

Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.—*Rutherford.*

Sunday School Convention.—Continued.

The next Topic, "What are the Various Duties of the Sunday-school Superintendent?" was discussed in a paper by Mrs. Barbara Miller, of Noble, Iowa. The Superintendent should be prompt to open Sunday-school, should make everything interesting, and should interest everybody in the work. An example of a good superintendent was drawn, for the purpose of illustration, out of the reader's experience, and the beneficial influence of such a superintendent pointed out.

General discussion. The superintendent should be courteous, well-informed, given to prayer, able to make an impression in the line of his work. It was recommended that visitors and strangers be invited into the classes by the ushers. Non-church-members should not be allowed to teach Sunday-school classes.

This closed the program for the afternoon session, and the convention adjourned till the next morning.

Thursday morning's convention opened by the discussion of the Topic, "What can Young People do to make the Sunday-school a success?" A well-written essay on the topic was read by Miss Rosa Wittmer, of Pulaski, Iowa. Young people must themselves be Christians, gentle, patient, kind, and enthusiastic, ready for any sacrifice, watchful and active, regular attendants at Sunday-school, and working in harmony with one another. They should come to Sunday-school always well prepared, and should try to gather, teach and convert children to Christ. All should do their best, and offer to God nothing less than their best, since God will judge us by our best.

General discussion. Sunday-school is intended for young people of all ages. They should come under all circumstances. We are respousible for our opportunities. One way of preparation is earnest prayer; another, possession of the Holy Spirit. Young people could and should save money spent for useless purposes, and give it to Christ.

The next Topic discussed was, "What is to be done with a rebellious Sunday-school scholar, who resists the authority of his teacher, and will not come to order?" P. P. Lehman read a paper on this subject. He believed that more balky teachers were to be found than balky scholars. Such scholars, where they exist, should be treated kindly, and in love, but, at the same time, made to feel the force of authority.

General discussion. The teacher should use tact, and privately admonish the rebellious pupil. This failing, the superintendent and the pastor may take up the case. An example was given of a pupil won by private interview with the superintendent and paster. Appeal should also be made to the parents. The pupils' sense of honor should also be aroused, and an appeal made to it. Prayer will also accomplish much.

The last Topic was, "The Pastor's Duties in the Sunday-school," and was discussed by Rev. I. C. Mehl, of Goshen, Indiana. He summed up the various duties of the pastor in the command, "Feed My Lambs." The pastor is expected to take part in the Sunday-school, and to oversee the whole. He may, under peculiar circumstances, act as superintendent or teacher. He should not talk too much before his class, and should be man of faith.

General discussion. There is no danger of talking too much to children. The lambs should always be kept in sight. The pastor should put every one in the Sunday-school to work.

After the answering of referred questions, the committee on resolutions offered a single resolution:

Resolved, That, praising God, from whom all blessings flow, for the lovely weather, and His presence in our meetings. We also heartily thank the choir, which delighted us with their beautiful music, and the friends from Noble who have so cordially and kindly entertained us.

The followiug officers were elected for the ensuing year and convention, the latter to be held in Trenton, Ohio, a year hence:—President, N. C. Hirschy; Vice President, I. A. Sommer; Secretary, S. J. Baer; Asst. Secretary, H. P. Krehbiel; Program Committee, J. C. Mehl, John Swartzendruber, and Louis Augspurger.

The report of the Treasurer was then submitted, according to which $18.25 remains in the treasury. The report was received. An extract was also read from the Statistician's report. No Statistician was elected for the coming year.

A motion was carried that one half-day between Conference and Convention be henceforth devoted to the Young People's Convention.

A motion was also carried that all papers read at the convention be published in our church papers.

The convention then adjourned after a few short speeches of eulogy and mutual congratulation J. F. LEHMAN, President.

H. G. ALLEBACH, Secretary pro tem.

FROM PHILADELPHIA.

On Sunday, October 4th, Communion services were held in the First Mennonite Church, Philadelphia, both morning and evening. The evening services were especially well attended and a large number partook of communion. At this service three young men were received into the church by baptism and two persons by the right hand of fellowship.

Our Pastor, N. B. Grubb, who has been chosen delegate to the General Conference, at Newton, Kansas, started for that place on Thursday the 15th inst. and during his stay in the West he will no doubt visit several of the Mission stations in Oklahoma.

The 4th Anniversary of our C. E. Society took place on Tuesday evening, October 13. The attendance was remarkably good considering the extreme inclemency of the weather. Very interesting addresses were made by Mr. Wm. L. Turner, President of the Philadelphia C. E. Union, and by Dr. George Stibbets, formerly of Ursinus College. The society at the present time consists of 108 members. Three new members were added during the past year and one associate was transferred to the Active list. Over $450 was expended by the society for the futherance of their work during the year. This amount includes the contributions made by our C. E. members to the Mennonite Home for the Aged, and also the money expended by our different committees in their work of sending flowers to the sick, helping the needy and the like.

The semi-annual election of officers and committees was held on September 25th.

MARRIAGES.

MOYER—SCHANTZ.—Near Zionsville at the home of the bride's parents on October 6, 1896, by A. S. Shelly, Eugene G. Moyer, of Philadelphia, and Ellen M. Schantz, of Zionsville, Pa.

DEATHS.

GEISSINGER.—On September 21, 1896, near Zionsville, Pa., of inflamation of the brain, Sallie, child of John and Rebecca Geissinger, aged 2 yrs., 10 mos. and 2 days. On the 26th the remains were laid to rest in the Upper Milford Mennonite cemetery. Funeral sermon by A. S. Shelly on the text Matt. 18: 14.

SHENK.—On September 30, 1896, at Beach Ridge, Niagara county, N. Y., Mrs. Samuel Shenk, aged 35 years and 12 days. Sister Shenk was a great sufferer for months and nearly blind from the commencement of her sickness. On October 2d her remains were brought to rest, on which occasion Jacob Krehbiel addressed the audience from Prov. 25: 25.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. XII. NO. 3 QUAKERTOWN, PA., DECEMBER, 1896. WHOLE No. 135.

MIDDLE DISTRICT CONFERENCE.

The ninth session of the Middle District Conference was held at Noble, Iowa, on October 12—13, 1896.

The day preceding the conference was Sunday and was entirely devoted to the interests of Missions. Three sermons by S. F. Sprunger, H. J. Krehbiel, and Chr. Schwalter, made the forenoon a season of rich blessings. The afternoon was devoted to the children. Six brief but interesting speeches were made, after which the children rendered an interesting program, consisting of recitations and songs. The evening was again given to preaching, Benj. Diller, Jac. Krehbiel, and C. v. d. Smissen being the speakers. It might seem that an entire day spent in listening would tire the hearers, but this was not the case here. All appeared edified and glad to have been present. The pleasing music furnished by the choirs from Lee county, Pulaski, and Noble, greatly assisted in making the day enjoyable.

On Monday morning, after scripture reading and prayer by a delegate, the chairman, H. J. Krehbiel, delivered a sermon on Rom. 15: 29, whereupon the work of the conference began.

In organizing it appeared that the following fifteen churches were represented:

1. Berne, Indiana.
2. Bethel, Missouri.
3. Bluffton, Ohio.
4. Canton, Ohio.
5. Clarence Centre, N. Y.
6. Stevensville, Canada.
7. Niagara Falls, New York.
8. Noble, Iowa.
9. Pulaski, Iowa.
10. Salem, Ohio.
11. Summerfield, Illinois.
12. Trenton, Ohio.
13. Wadsworth, Ohio.
14. West Point, Iowa.
15. Zion, Iowa.

The conference expressed its pleasure in having present the brethren Peter C. Stucky from Nebraska, and Geo. C Wagner from Washington, Illinois, and extended to each the privilege of one vote.

After fixing the time for the daily sessions and hearing and adopting tha report of the previous meeting, the committee on Evangelization made its report.

The report sets forth that M. S. Moyer at the request of the committee visited a number of the churches in the district, but that from various reasons he was prevented from doing more.

In regard to the settling of a Home Missionary at St. Louis, as proposed last year, the committee reports that this could not be done because neither a suitable person could be found nor sufficient means secured. These two difficulties, it is urged, the conference has constantly and increasingly to face and the committee recommends that vigorous efforts be made to overcome them and to secure both men and means to carry on the even more necessary work.

The Treasurer of the Evangelization committee reports:

Cash on hand at the beginning of year	$171.38
Receipts from churches during the year	108 01
Total	$279.39
Paid to M. S. Moyer	$98.73
Paid to C. v. d. Smissen	23.35
	117.08
	117.08
Balance in hand	$162 31

The Conference Treasurer reports:

Cash in hand at last Conference	$ 84.20
Expended for 1000 Constitutions	16.12
Balance in hand	$ 68.08

The members of the committee on statistics made their reports. As their had been no understanding as to what particular points of information should be aimed at there was no unity in these reports. But sufficient interest was awakened in this important work that it was decided to continue it and H. P. Krehbiel was elected a committee of one to push the work forward.

Before closing the morning session a committee on resolutions was appointed, composed of J. F. Lehman, J. B. Baer, and S. F. Sprunger. H. P. Krehbiel was elected to serve as reporter for the MENNONITE.

In the afternoon the presentation of papers on assigned topics began, each subject, after presentation, being freely discussed; all persons present being at liberty to participate.

The first topic,—"What are the best means for inducing church activity on the part of the members?" was presented by Jac Krehbiel from New York. He named four means which must be ranked as the best: *a.* Preaching; *b.* Bible reading—both in reading circles and in private; *c.* Prayer-meeting; *d.* Home visiting—*i. e* Pastoral work.

In the discussion it was emphasized that certain means are not good; for example—church fairs, auctions, church suppers and the like. On the other hand there are many wholesome means which can and ought to be made use of—such as punctuality on the part of the minister; spread of knowledge on religious subjects; but above all by awakening in the hearts a live and intense love for Christ.

The subject, "Under what conditions can a person remain member in the church," was introduced by Chr. Schowalter, Iowa.

Understanding the subject to refer to membership in the "Invisible church the speaker named as condition, 1. By retaining a live connection with Christ—as a branch in the vine; 2. By being filled with love for Christ—not feigned but genuine.

The discussion brought out both sides—membership in the Visible and in the Invisible church. A safe criterion for determing who can be member in either or both is Christ's statement—"Whosoever shall do the will of God the same is my brother, etc."

In church discipline, evidence that a person does not care to do God's will, is sufficient ground for discontinuance from church membership. One speaker well said that it is necessary that a person agree in conviction with the teachings of the church as based on Scripture in order to retain membership in it.

A paper prepared by N. C. Hirschy, Ohio, on the subject "Advisability of assisting competent but needy young men, who are aiming to enter the ministry, to secure an education; and how this may be done," was, in the absence of the writer read by H. J. Krehbiel. The paper sets forth that it would prove a great blessing to adopt a wise system of aiding worthy young men and suggests ways for doing this. As the paper is to appear in print the reader will have opportunity to read it in full.

In the discussion attention was called to the fact that our brethren in Holland have for many years been systematically giving such aid and with signal blessing. Those present not ministers being called upon to express their views in this matter one brother said it would be a great encouragement for young men if churches would contribute enough to the support of their ministers after they had given themselves to the work to make it possible for them to live.

Here the first day's session closed with appropriate song and prayer. The evening of this day was occupied by the convention of the Sewing societies.

After the opening exercises of the second day the conference was pleased to welcome the newly arrived brethren J. C. Mehl, Goshen, Indiana, P. Tschantz, Carlock, Illinois, and Andrew Vercler, Meadows, Illinois, and to extend to them also the privilege of one vote each.

"How can a church make its influence most effective in its community?" was the subject which was now presented by J C. Mehl in a carefully prepared extempore address. The speaker said he could not tell how the church can become "most" effective but he hoped to suggest several means which if used by the church would increase its influence. As such he named 1. Love—Love thy neighbor as thyself. 2. Charity. 3. Kindness. 4 Fraternity. A church's business can not be to fight other churches | but to fight satan. These means the church could employ internally towards its own members and allied churches, and externally toward those churches which are not allied, in fact toward the world. Love should permeate all the church's doings.

Discussion. That the church may have influence its members need to live consistent Christian lives. A Christian life consistently lived for 40 to 50 years is an argument which will not be gainsaid by the rankest infidelity.

M. S. Moyer presented a brief paper on the practical question "For which is there at present greater need in our district—an orphanage or a school?" He maintained that under existing conditions means for building an orphanage could be more easily secured than for a school, but that the need of a school is far more pressing than that of an orphanage. Orphans are few among us and can be easily provided for in the "Mennonite Orphanage" in Kansas. For school there is great local need.

The discussion showed that sentiment was more favorable to school. As a result it was resolved to elect a committee of three who should look up the school interest, giving special attention to the inviting conditions in Wadsworth, O.

The last subject "What attitude should our churches maintain toward heretics, religious fanaties and intruders?" was presented by S. F. Sprunger. He suppested three ways:

1. A warning attitude through preaching and literature.

2. Cleansing attitude, if such troubles arise within the church.

Continued on page 20

IS PEACE A DREAM?

BY P. A. CLAASSEN.

A darkened chamber—a death-bed scene—and one of the world's noblest men is breathing his last. He has comprehended nature in its deepest meaning, he has penetrated the depths of human existence, "he has thought God's thought's after Him." And yet, as he gazes into the mysteries of the Unknown, as the veil of Eternity is being lifted, he whispers his dying prayer: "More light."

Expressed or unexpressed, realized in part or striven for with unsatisfied yearning, these words have been the prayer, the object of the ages of human existence. Ever pressing onward with a motion as continuous as the passage of time, humanity has climbed higher and higher to nobler conceptions, to wider vistas. However dark and bloody the records of the dominion of human violence, passion and greed, we can yet clearly see, how through all generations, like a golden thread,

"An increasing purpose runs,
And the thoughts of men are widened,
With the process of the suns."

This process has been by no means a material or an intellectual one alone. As from the Alpine heights of a new and better humanity widens further and further the horizon of a new and better morality, so there must come a time when the sun of Thor's day shall have set, when "man-slaying, blood-polluted, city smiting Mars" shall have been dethroned, and the Prince of Peace shall reign over a new earth, redeemed from its selfishness and sin.

The history of mankind is the history of wars. The whole earth is but an immense altar where life is immolated with end, without measure, without respite. This has led historians to the bitter conclusion, that war is the natural condition of the world. Granting man's beastly propensities, however, is it less true that his civilization is determined by the extent to which his evil dispositions are subdued? War is a resort to brute-force, where reason and the divine part of our nature are rudely dethroned. The issue decided by war is not right and justice, but physical superiority. The conqueror may, like Brennus, throw his sword into the scales and balance them in his favor. But is the true moral relation changed? When the equilibrium is restored the balances will return to their former position. But even if they should be destroyed there are scales of eternal justice whose equilibrium is never disturbed. They will still register right and truth, and the world's history will finally prove the world's judgment.

No mind can comprehend the material waste and destruction of war. No words can express—no canvas can picture its horrors. Not the pen of a Carlyle, nor the colors of a Dore could give a true conception. War is a theme where exaggeration is impossible. Bring your imagination into play. Watch man after man fall. Look upon the green grass crimsoned with human blood. Listen to the moanings and groans of the dying. Mark these writhing, mangled forms, gaze upon the pallor and anguish of these faces to whom death is more merciful than man himself. Then realize that these are men—the images of Divinity. What crime is theirs? Why should they writhe and suffer? Is their death voluntary? Are they willing participants? Measure who can the doleful light of distress that radiates as from a bloody sun, penetrating innumerable homes! Give the height and the breadth and the depth of this infinite sorrow! What must have preceded the times when madness follows agony?

But more dreadful than material loss and social degeneration are the moral results. What moral debasement must ensue when every human feeling must be renounced, when reason must be abandoned, when passions like so many blood-hounds are unleashed and suffered to rage, when crimes stalk abroad in soldier's garb unwhipped of justice! How can daily organized murder make man anything but wild and ferocious? His hand is blood stained. He has against his will, it may be, pierced a man against whom he had no personal enmity, a man, beautiful and noble perhaps, a man, made in the image of God. The effect of the terrible scene can never be effaced from his memory. The tiger and the hyena in the nocturnal depths of his own soul are unchained. He thirsts for more blood; he rages in wild fury. The two beings within him wrestle for supremacy; the man from heaven who shudders at such scenes, and his dismal counterpart that rejoices at writhing and destruction. Which will conquer, where

"The gates of mercy shall be all shut up;
And the flesh's soldier, rough and hard of heart,
In liberty of bloody hand shall range
With conscience wide as hell?'

And to what effect is all this misery, horror, and destruction? All the wars of Russia and Turkey have brought the Eastern Question no nearer its solution. The ownership of Alsace-Lorraine, for one thousand an Eris-apple of contention, has not been determined by innumerable wars. One result has ensued: a hate, a bitterness has been engendered which outlasts generations, which will yet be the sad heritage of the ages to come. But what the armies of France and Germany, in organization and equipment the grandest the world has ever known, have thus signally failed to do, namely: definitely decided one single unimportant question, that "a decent respect for the opinions of mankind" has done completely in almost one hundred instances during our century alone. A better way has been found at last. Reason has conquered, and reason is king.

None have condemned war more than great warriors themselves. "War is the business of barbarians," said Napoleon. "All the devil there is in a man, comes out in battle," said General Hooker. "War is barbarism and cannot be defined; it is all hell," said Sherman. "I hate war," said Grant, and expressed upon another occasion his firm conviction, that there are no differences between nations which, if approached in a spirit of fairness and justice, cannot be peaceably settled.

War is not only an insult to human intelligence and reason, a virtual denial of God's existence, it is also clearly in direct opposition to the spirit of the Christian religion. The Gospel *forbids* vengeance, war *demands* it; the Gospel says: "Love your enemies!" war says: "Kill them!"—the former: "Bless!" the latter: "Curse!" one: "Forgive injuries!" the other: "Avenge them!" *Love* pervade the Gospel, *hatred* pervades war; love is of God, hatred is of the devil; peace has its origin in Heaven, war in hell. Well may Milton locate the invention of military engines and weapons in Satan's dismal abode. Well may Byron have him laugh long, and loud, and wild, as he gazes upon the gory field of Leipsic—

"Running so red
With the blood of the dead,
That it blushed like the waves of hell,"—

and make him exclaim:

"Methink, they have here little need for me!"

No, the pure principles of Christianity can never be made to harmonize with war. No war can be conducted on Christian principles. It outrages all ethical systems. It obstructs civilization. In its attempt to suppress evil by evil it is a failure—a crime.

But patience. The morning dawns. Already the bugle horn of salvation, even from this most satanic of evils is sounding. Not in vain has the steady light of the blessed teachings of Christ been shining through the centuries. The fruitage of the Gospel of Peace is now at hand.

The day that Victor Hugo saw in prophetic vision, when the nations of Europe, without losing their distinctive individuality, would blend in a higher unity and form a European fraternity; when war between St. Petersburg and Berlin, between London and Paris, would seem as impossible as between Laon and Amiens; when bullets and bombs would be replaced by ballots; when a sacred arbitrament of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, shall decide all questions of difference; a day when cannon will be exhibited in our museums as instruments of torture are now, and men will wonder that such things ever could exist—that day is certainly approaching.

Viewing the present gigantic armaments, it may seem an almost audacious paradox, to speak of the United States of Europe. But things as great *have* been accomplished. A small company of "Friends," two hundred years ago, issued the first feeble protest against the traffic in human flesh. Yet that protest swelled to irresistible power, and slavery for a generation has been a thing of the past. A few despised Quakers assembled around the English shoemaker to profess that Christ intended His Gospel of Love to be exercised in national as well as in private life. To day millions echo and follow that same doctrine. In the Roman phraseology "stranger" meant enemy. How has the world changed, now that we begin to realize that we are men, the children of one common Father, united by a more sacred bond even than we are as citizens! And, thanks to God, the world still moves, and rapidly. We live in the most impetuous current of events that ever swept along the river of time. A year now often effects the work of a century. The inventions of dynamite and melinite, of Maxim gun and smokeless powder, the vast resources, the immense number of men involved, make the prospect of any war so horrible, that even the most courageous or reckless of statesmen shrink from the dreadful responsibility. Science has destroyed war as it was, and made it murder. When, as is true of a recent discovery, a single explosive can shatter an ironclad, and promises even to destroy an entire army, war must of necessity recoil on itself to its own extinction. Personal heroism has become ineffective. Intellectual development abhors the arts of destruction. Our cosmopolitan age, the widely extended commercial relation, the ever-increasing media of communication, the spirit of democracy, the influence of a truer culture, the growing consciousness of the universal brotherhood of man,—these all are powerful incentives to peace. Every new increase of the standing armies makes an outbreak less probable, every new invention makes the risk more terrible, every coming year makes the burden less bearable. Thus the Charyodis will swallow its own waters. The great sin of Europe will devour its own progeny. Disarmament, the logic of events, must come.

But even should a war come, yet reason must conquer. The Spirit of Truth that has contended with and conquered so many fallacies and mistaken dogmas, will not go down before this gigantic evil of evils. It is only gathering strength and intensity from resistance. Wrong cannot prevail against right, hatred against love, error against reason and the strength of an enlightened conscience.

All the evidences to the contrary notwithstanding, that great Sabbath of Nations, when they shall learn war no more, is sure to come. A reign of universal peace may seem the wild dream of a visionary, but "we are such stuff as dreams are made of." All the great achievements of civilization were once derided as visionary, and but three years ago, with unprecedented pageants, the whole world was celebrating the triumph of a dreamer. Even as the power of the ancient Roman Empire was doomed in its hour of unchallanged supremacy when the Prince of Peace lay in His manger at Bethlehem, so the spirit of militarism, now apparently at its highest, is in reality loosing its iron sway over the minds of men. Before the sword can be finally sheathed, it may be, that the soil of Europe is again to be drenched in blood. The darkest hour in the history of the world may be yet to come, but it will be a darkness that presages dawn. We know not when war shall cease. To our brief span of mortality the period of strife yet to remain might seem long, knew we its duration, but to Him in whose sight a thousand years are but as yesterday, it is nothing. We clearly see His bow in the clouds, and it is a covenant of peace.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say: 'Peace!'"

A CHRISTIAN HERO.

BY MRS. O. B. MERRILL.

About twenty years ago, in the full vigor and strength of early manhood, John Graham was laid upon his back a complete physical wreck, never to leave his bed of suffering in this world. The supple joints of his body became rigid and immovable as granite, but the brain remained clear and bright as ever, and the tremendous energy which had characterized the active business man was undiminished. Best of all, his Christian hope shone radiantly over the changed prospect, a faith unwavering in its allegiance filled his soul with joy and peace. What could he, what ought he to do with his life? A vital question! This is how he answered it:

An excellent lawyer, he still kept on in his profession, doing a good deal of remunerative work. Day after day he lies in his office window working busily in many an undertaking that could ill afford to lose him. He is the attorney for a society having for its object the protection of ignorant people from imposition, through the enforcement of the laws enacted for their benefit. He is the editor of a helpful paper entitled "The Cripple's Friend," which he fills with cheery matter and sends forth as a messenger of strengthening joy to those whose hampered lives sorely need something to brighten them. A society for the relief of invalids, especially cripples, owns this remarkable man as its prime mover and head, its first object being to raise funds for present exigencies and to obtain suitable employment for such as can by any possibility work. The churches far and near look to this Christian hero for assistance, nor do they look in vain, since his hand is ever open, his heart always ready to feel a tender sympathy.

Think, oh you to whom a beneficent Creator has left health, strength, and the use of all your limbs, think of those twenty years, of the suffering through which this wonderful man is being "made perfect." Think what the use of even one hand would be to him. You have both yours; what are they doing of the Master's work? Think what the ability to walk ever so haltingly would be to him, while you go whithersoever you will. Are you walking in the Master's footsteps? You who are fretting and repining because of hopes denied, energies cramped, or lives contracted by poverty, who are in any wise discontented with your surroundings, and given to complaint, come; stand beside this cot, and learn from its Christian occupant a lesson of patient endurance. The great city's noise and confusion surge around this prone, helpless figure, thousands hurry on their eager self seeking way, hundreds hasten to and fro about their Master's business. Yet as the mighty human tide ebbs and flows he lies there immovable, a living example of faith and hope, of love, of labor, blest here, looking for a greater blessing there; a wonderful illustration of the power of God's sustaining grace.—*Am. Messenger.*

INVESTMENTS.

Years ago we proposed to a very wealthy old man, with whom we had a long business intercourse and who was greatly burdened with some unproductive property, that if he would select out twenty five thousand dollars worth of his most undesirable houses, lots, etc., we would take them and turn them into paying property, at the best advantage, and care for it, all without charge or expense, and devote the entire income and principal to benevolent objects.

We shall never forget the old banker's peculiar manner and solemn tones as he answered, "We're too poor—we're too poor." Not long after he died, *leaving* an immense estate, and one of his sons quickly squandered his entire inheritance, amounting to hundreds of thousands of dollars. Like the chaff of the summer threshing floor, were blown away the long hoarded riches of him who was *too poor* to invest for eternity.

At a later date we made the same proposition to an old neighbor, a rich bachelor, and an acquaintance also of the banker, telling him all the circumstances and asking for twenty-five thousand dollars to be used in the same way. With a miserly smile he said, "Well! we'll see." But he did not do it. When the banker's son failed, it came to light that he had in his hands just twenty-five thousand dollars of the bachelor's money, and it was gone.

To another friend we made a somewhat similar proposition. After prayerful consideration it was assented to. Under the blessing of God the property was quickly turned, and to-day two schools and a hospital are concreting the earthly treasure into imperishable riches.

Beloved! we now make the same proposition to you, for a large or small amount. We covet the privilege of showing you some excellent chances, and we exhort that, if you want to make an investment for eternity, you do it quickly, ere the riches fly away, or the time prove too short.—*W. E. B., in Message and Deaconess Advocate.*

Refinement that carries us away from our fellow-men is not God's refinement.—*Beecher.*

HOW TO GET GOOD OUT OF OUR TROUBLES.

November 29. Psalm 27: 1–14.

Daily Reading: Job 5: 17–27, 2; Chron. 33: 1–13; Psalm 119: 65–72; Rom. 8: 18–28; Heb. 11: 25–28; Lam. 3: 22–36.

Who of us is there that does not meet with troubles? When we do, are we of the number who wonder why God deals with us so severely? Trouble is the common lot of man. It may be that we look at trouble as being the wrath of God visited upon us. This can hardly be. Christ tells us that it was neither because of the man's sins nor those of his parents that he was blind; that those upon whom the tower of Siloam fell were not sinners above other men. But why do troubles come upon us? Our subject suggests that they come for some good purpose. What good can we receive out of trouble? Another word for trouble is "trial," and we can see that often in the trials of this life we come off victorious and gain good therefrom. One thing essential to our receiving good from our trials is that we recognize them from the hand of God, remember that he does all things well, and that "all things work together for good to them that love Good." Remembering this, another essential is to see, if we can, why it is that God has given us the trouble. and what good he means to bring out of it. Then, if we cannot see why, know that God both knows best and does the best for us. Examine your lives and see what it is that is needed. A man whose former life had been in wealth having lost all as old age came on, said that he was satisfied, as it taught him that he had worshipped and served the creature more than the Creator. All of us have perhaps known those who by their sickness had been made to take time to think of their duty to God. More than one has blessed the day in which he was cast down, because it brought him to see his folly. Contentment is another lesson that is often the result of trial. Can we say with the apostle, "I have learned in whatsoever state I am to be content?" The one who is continually grumbling about his troubles is surely not content with his life, and cannot see how good God is. Another good from trouble is that it is often a bond binding one closer and closer to the friends who are friends indeed. And one more way that we cannot help seeing is to help some one else who is in deeper trouble.—*Keystone Endeavorer.*

IT STUNTED HIS GROWTH.

Harry A. was a large, stout, healthy-looking boy of sixteen, whose great ambition it was to be as large as his father, who was a six footer, and wide in proportion; and he seemed in a fair way to realize his ambition; for he was growing fast and strong. One day a gentleman, a friend, met Harry puffing away at a cigar with all his might, and said to him:

"Why, Harry, I didn't know you smoked."

"Oh, yes! What's the harm?" was the reply.

"Well, let me tell you one harm it will do. It will stunt your growth. You will never make such a man as your father if you keep on."

"I'll risk it," was the laughing rejoinder, as they went their separate ways.

That was four years ago. Harry kept on with his smoking. He is twenty now, and is a short, pale, spindling youth, with digestion out of order, frequent headaches, nervous and irritable, and with not the slightest hope in the world of ever competing with his father in either bodily or mental size. His physician says it all comes from his smoking; yet he will not give up his beloved cigars, preferring to go through life half the man he might be, rather than give up a debilitating and offensive habit.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., DECEMBER, 1896.

On account of the space taken up by the Central and the General Conferences we were obliged to print an extra leaf of this issue of the Meanonite in order to make room for other reading matter.

We call attention to the change in the Publication Committee as shown at the head of this page. All contributions for the Sunday school and Young People's departments should hereafter be addressed to S. M. Rosenberger, Quakertown, Pa.

We would like to give a full report of the interesting meeting of the Ladies' Sewing Circles held in connection with the General Conference, but space is wanting. We hope to be able to give a few of the excellent papers in a future number.

The Practical Lesson Thoughts as hitherto published in the "Mennonite" will be discontinued with the present number, and the space thus far devoted to them will in the future be filled with other reading matter pertaining to the work of the Sunday school.

The *Mennonite Year Book and Almanac* for 1897 has just left the Press and is now ready for distribution. Besides the Almanac part the book is replete with both interesting and instructive reading matter. For further particulars see an advertisement on last page.

The century now drawing to a close, and especially the latter half of it, has witnessed innovations in the industrial world which have wrought a revolution in the physical life of the nation, and are having a profound and far-reaching influence on the nation's social, moral and spiritual life.

We know of some of the ministers that after their return from the different conferences have given their people at some stated time a verbal report of the meetings and the work done there. Perhaps most or all have done the same. The interest of the individual members must be enlisted in one united work in order that it may fully prosper.

To note the defeat of an evil is always a satisfaction. The crash of the collapse of a giant monopoly like the monstrous wire nail trust, is music in the ears of those that love right and hate evil. The principle of all such combinations is supreme selfishness and they bring no blessing to any one, least of all to those in the combination.

CORRESPONDENCES.

Philadelphia.—The Evangelical campaign, under the supervision of the Evangelical Alliance and which at present occupies the attention of all the Philadelphia churches, continues with unabated zeal and vigor. The entire city has been divided and sub divided into districts and union services are being held every night in each district, the churches alternating in holding these services. The district with which our church is connected consists of five other churches, and during the week beginning Sunday evening, November 22, union services will be held every night in our church The meetings so far have been interesting and well attended and it is the earnest prayer of every one connected with this work, that it may result in doing much good among the people of our city.—The C. E. Society still continues in its activity. The time in the Sunday evening prayer meetings is so well occupied that scarcely a moment is permitted to pass by without some member or friend testifying for his Master. The Prayer meeting committee has greatly added to the spirituality of these meetings by previously engaging in five minutes of prayer with the leader of each meeting. At the last meeting five active members were admitted into the Society. E. E.

East Swamp —Saturday and Sunday, November 14th and 15th were bright and happy days for the members of our East Swamp church. Six young souls, out of a class of nine, who during the preceding months had been instructed in the way of salvation by a series of catechetical lectures, where, upon their request, baptized and admitted as members of the church militant on Saturday afternoon. Nearly all the members of the congregation were present, together with quite a number from other churches, so that the church was well filled with a devout and attentive audience. The services were opened by the reading of a scripture lesson and prayer, conducted by J. S. Moyer. A sermon based on Eph. 4: 3–6, was preached by the pastor, whereupon, after the candidates for baptism had sung the hymn, "*Fully persuaded now to believe*," they openly confessed their faith in Jesus Christ as their Redeemer, and solemnly vowed unto Him their obedience, upon which the rite of baptism was administered unto them and they were received as members of the Church of Christ. After this they sang another hymn, and the services were closed with a few brief admonitory remarks and a fervent prayer by bro. J. S. Moyer. Sunday was a bright day both from without and from within. The sun shone beautifully causing the day to be an ideal autumn day. The consequence was that an uncommon concourse of people assembled to participate in the communion services to be held and to a great part partake together of the emblems of the bruised body and the shed blood of our Savior. The services were conducted by the pastor who preached a sermon from 1 Cor. 10: 16. Besides the regular congregational singing, the church choir sang several selections especially adapted to the occasion. May God's richest blessing rest upon the exercises of these, for our church memoriable days! May His special blessing accompany, and His divine grace follow the dear young souls who have thus made an open covenant with God! May the good Shepherd, who has called them to his sheepfold, keep them as a part of His flock, and in all conflicts and temptations help them to remain true and faithful to the promises and confessions made before God and man!

Middle District Conference.—Continued from 1st page

3. Attitude of defense, if attacks come from without.

The afternoon of the second day was devoted to business and elections The committee on resolutions reported and the following resolutions were adopted.

1. Resolved to extend a vote of thanks to J. F. Lehman for his successful efforts in securing reduced rates, and to request him to act as transportation agent for the coming year.

2. In regard to the proposition of the Franklin, (Ind) congregation to give its church property to the conference it was resolved to accept the offer with thanks, and further that the committee on Evangelization be instructed in conjunction with Chr. Schowalter to receive this property and to control or sell it.

3. Resolved that the officers of this conference shall not be eligible to this function for more than two consecutive terms.

4. Resolved that the speakers on the various topics present their papers or speeches in full or extract to the *Bundesbote* and MENNONITE for publication.

5. Resolved that, under God, whose blessings we have so richly experienced in these sessions, this conference extends a heart felt vote of thanks to the Emanuel congregation for their cordial reception and generous hospitality.

During the election the time occupied by the counts was enlivened by music, the choir and congregation singing alternately. The result of the election was as follows:

Officers—President, S. F. Sprunger; Secretary, H. P. Krehbiel; Treasurer, Chr. Auernheimer.

Committee on Evangelization.—M. S. Moyer, Chr. Schwalter, H. J. Krehbiel.

Program Committee—C. v. d. Smissen, I. A. Sommer, B. Diller.

Committee on School—N. C. Hirschy, J. F. Lehman, J. B. Baer.

It was further resolved heartily to thank the choirs for their helpful efforts in furnishing inspiring music for the occasion.

The cordial invitation by the congregation at Trenton, Ohio, that the conference hold its next session there was unanimously and gladly accepted.

This finishing the work the whole assembly arose and all united in a parting hymn and with prayer and blessing this edifying and enjoyable conference closed. H. P. KREHBIEL,
English Secretary.

YOUNG PEOPLE'S CONVENTION.

As announced in our papers the evening of the second day of the conference was devoted to the interests of the Young People's Societies of this district. Meetings are said always to be more inspiring if well attended. In this particular the convention opened very auspiciously, for, when the appointed time for opening arrived the house was packed to its utmost and some even were unable to gain entrance.

The exercises were begun by singing a stirring hymn in which all united, after which John Badertcher read a passage of Scripture and offered an earnest prayer, beseeching God to bless the cause about to be inaugurated.

After another song had been sung H. P. Krehbiel set forth the reasons for and the purpose of the meeting and welcomed all to this movement for united Christian efforts among the young.

He also briefly reported on the statistics of Young People's Societies gathered during the past year; from which it appeared that there are 33 or more societies in Mennonite churches

in the United States, of which fourteen are in the Middle District.

In the election held for temporary organization, H. J. Krehbiel was chosen chairman, M. S Meyer as German and H. P Krehbiel as English reporter. The chairman elect, in assuming his office, enthusiastically expressed his great interest in this movement and commended it to the hearty support of all.

The first speaker of the evening was J. C. Mehl, his subject being, "Need and advantage of meeting in Convention." The speaker urged that people engaged in the various secular occupations find it advantageous to hold conventions. By such meetings farmers, manufacturers, doctors, teachers, and others advance their respective interests. Surely then a cause, which concerns itself with higher interests, will also be helped if those interested meet in convention. The example of Christ in calling the seventy together sets a scriptural precedent for holding conventions. Different advantages were enumerated. For example, through conventions forces are concentrated; they afford opportunity to cultivate acquaintances and they promote sympathetic inspiration, which is manifested in the bringing together of the young and old and making all young again.

The audience was now favored with an inspiring selection by the Pulaski choir, after which I. A. Sommer read a valuable paper in German on the subject "Young People's Societies—their province in the church, and the relation of the church and of the conference to them."

The paper by A. B. Shelly on the subject "Young People's Societies in our churches" was not presented as the speaker was unable to be present.

The convention by vote expressed its wish that these three addresses be published in our church periodicals.

A brief business meeting was now held. In the discussion with regard to the feasibility and desirability of effecting a permanent organization and holding regular stated meetings it became evident that, notwithstanding the obstacle that the societies are widely scattered, conventions are deemed practicable. Hence it was agreed that another convention should be held next year in connection with the conference.

To arrange for the meeting a committee was elected, the members being M. E Diefenbach, J. C Mehl and H. P. Krehbiel.

The program for the evening now being brought to its last number this initiatory meeting closed with singing by the congregation and prayer by P. Stucky. May it prove in God's providence to be the first of a long series of inspiring and richly blessed Young People's Conventions. H. P. KREHBIEL, Sec.

A MISSIONARY CHURCH.

The pastor of a church in Pennsylvania, remitting money in aid of mission work in Africa, writes: "I have been privileged to send to Japan, China, and India, this year, $18 000 from the members and friends of my little church of some 250 active resident members, thus supporting about twenty five native evangelists and Bible readers. Many individual members of my church have their own representative in China and Japan. Others form bands and societies, and thus support a Bible reader. The first young lady who asked for her own Bible reader in Japan, about a year and a half ago, has just sailed for India, to be our own Zenana missionary there. She will still support her own representative in Japan.

THE GENERAL CONFERENCE

The 14th meeting of the General Conference of Mennonites of North America was held in the church of the Neu Alexanderwohl congregation, about fifteen miles north of Newton, Kansas, on October 19th to 27th. Most of the delegates and visitors from a distance had arrived in Kansas on Saturday previous and many of them spent Sunday in the surrounding congregations, though perhaps the majority of them were in Alexanderwohl and took part in the great mission festival held there. The warm hospitality of the Kansas brethren was felt before one was fairly off the train. Teams in abundance were on hand to take all who came to the homes and welcome rest after the tiresome journey. On Sunday morning as the time for services approached, the prairie in the vicinity of the church began to swarm with teams which could be seen coming in from all directions as far as the eye could reach. There was the joyous greeting of old time friends after years of separation, and the hardly less delightful meeting of those one had known by name and in spirit but not by face, and as the days went by a growing friendship and love between new-made acquaintances. Thus sitting together "in heavenly places in Christ" there were seasons of earnest heart searching and of inner rejoicing in the blessings of the Lord.

The spacious church was filled to the utmost morning, afternoon and evening. In the afternoon the children were given a prominent place in the seats and the program of addresses and singing was arranged with special view to them. The addresses were made in the morning by S. F Sprunger and D. Gæddert; in the afternoon by H. R. Voth, J. T. Balzer, A. S. Shelly, R. Petter, H. H. Ewert, and I. A. Sommer; in the evening by W. S. Gottshall and J. S. Hirschler. The contributions received during the day for our mission treasuries amounted to $96.40.

On Monday morning conference was opened with appropriate services. The conference sermon was delivered by the President A. B. Shelly from the text, Heb. 10: 22–24. These words though applicable to believers in all relations of life, are directed with especial force to them as laborers in His vineyard. Jesus is the High Priest in the House of God. In Him and Him alone we have salvation. We can build on no other foundation. He must be our teacher and guide. We have in him an advocate, overruling our mistakes. Conference was organized with a purpose which has not been altogether missed. The founders with few exceptions have passed to their reward. The work has come into our hands. Let us (1) be true to him whose work it is; (2) work with confidence trusting abidingly in his faithfulness; (3) have hope for the future of the work; (4) provoke one another to good works in the spirit of love.

The call of the congregations belonging to the conference showed the following representation; the votes being counted on the basis of one vote to every thirty members or fraction of that number:

Bournonville, Pa., 1 vote, W. S. Gottshall.
Berne, Ind., 17 votes, S. F. Sprunger and I. A. Sommer.
Berkdale, Pa., 1 vote, W. S. Gottshall.
Bethania, Henderson, Neb., 4 votes, Peter J. Friesen and Heinrich Epp.
Bethel, Tipton, Mo., 5 votes, P. P. Lehman and M. S. Moyer
Bethel, Mt. Lake, Minn., 7 votes, H. H. Regier, J. J. Balzer Martin Franz, Herrman J. Fast, Peter H. Franz, Jacob Toews, and John F. Toews.
Bluffton, O., 29 votes, J. B. Baer, B. Diller, A. Zurflue, and J. Badertscher.
Bruderthal, Kan., 5 votes, Wm. J. Ewert, J. Funk, J. W Penner, J. J. Friesen, and Paul Mouttet.
Boyertown, Pa., 2 votes A. S. Shelly.
Clarence Center, N. Y., 2 votes, Jacob Krehbiel.
Colfax, Wash., 2 votes, J. B. Baer.
Deep Run, Pa., 7 votes, Eli Fretz.
East Swamp, Pa., 4 votes, A. B. Shelly and J. S. Moyer.
Emmanuel Noble, Ind., 6 votes, H. G. Allebach.
Emmaus, Kan., 4 votes, Edward Claasen, Gustav Harder, Johann Andres, and Samuel Tillerstein.
First Menn., Christian, Kan., 6 votes, Joh Beutler, Benj. Stucky, Val. Krehbiel, Joh. Schrag, Jac. E. Stucky, Joh L. Stucky.
First Menn., Newton, Kan., 7 votes, Peter Classen, Joh. Epp, J. R. Toews, Joh. Buhrnitz, Bernhard, Regier, Abrm. Quiring, and Jac. Toews.
First Menn., Phila., Pa., 46 votes, N. B. Grubb.
First Johannisthal, Kan., 2 votes, Joh. Gerbrandt, H. H. Bartel, Peter S. Schroeder.
Flatland, Pa., 2 votes, A. B. Shelly and J. S. Moyer.
Gnadau Twp., Kan., 4 votes, Dan. Eyman, Jac. Vogt, Joh. Lichti, Sen., and Samuel Baumgartner.
Germantown, Pa., 1 vote, N. B Grubb.
Gnadenberg, Kan., 5 votes, Joh. Penner, H. P. Schmidt, H. J. Kliewer, and J. J. Voth.
Halstead, Kan., 7 votes, Chr Krehbiel, David Goerz, J. E. Schmitt, J. W. Ruth, Dan. Langenwalter, Dan. Haury, Joh. Schroeder.
Hereford, Pa., 7 votes, A. S. Shelly.
Hillsboro, Kan., 2 votes, J. S. Hirschler and H. R. Friesen.
Hoffnungau, Kan., 9 votes, D. Gaeddert, A. Ratzlaff, P. Fleming, P. Goertz, P. Heidebrecht, J. Voth, C. Voth, J. Ellinger, and H. Jantzen.
Loretta, S. D., 2 votes Cornelius Ewert.
New Alexanderwohl, Kan., 18 votes, Jacob Buller, P. Unrau, A. Woelk, H. Goerz, Jac. Richert, H. Bauman, C. C. Wedel, Jac. Isaak, Peter Unruh, P. Balzer
Niagara Falls, 1 vote, Jacob Krehbiel.
Prairie Prairie, Kan., 6 votes, J. G. Graber, P. A. Graber, J. Krehbiel J. J. Graber.
Pulaski, Ia., 6 votes, J. B. Baer.
Ramona, Kan., 1 vote, Jacob Aeby.
Salem, Ohio, 4 votes, Dan. Kirchhofer.
Salem, S. D., 10 votes, Jos. Kauffman and Chr. Mueller.
Saucon, Pa., 1 vote, A. S. Shelly and J. S. Moyer.
Schwenksville, Pa., 6 votes, W. S. Gottshall.
Second Johannisthal, Kan., 2 votes, Joh. D. Bartel and Joh. Ploenert.
Springfield, Pa., 3 votes, A. B. Shelly and J. S. Moyer.
Summerfield, Ill., 6 votes, C. v. d. Smissen and M. Pletscher.
Trenton, Ohio, 7 votes, H. J. Krehbiel.
Upper Milford, Pa., 4 votes, A. S. Shelly.
Wadsworth, Ohio, 5 votes, I. A. Sommer.
West Point, Ia., 1 vote, Chr. Schowalter.
West Swamp, Pa., 7 votes, A. B. Shelly and J. S. Moyer.
West Zion, Kan., Wm. Galle, Jac. Galle, Jac. Rupp, Dan. Ruth, H. Dalke, D. J. Krehbiel.
Zion, Ia., 5 votes, Chr. Schowalter.
Zion, Elbing, Kan., 2 votes, A. and J. W. Regier.
Zion, Souderton, Pa., 3 votes, Eli Fretz.

The following congregations were received for the first time into the conference, represented as indicated:

Bethel, Neb., 6 votes, Joh. Penner III, H. Wiebe, A. Wiebe, Abr. Reimer, Joh. Goossen.
Bergthal, Okl., 2 votes, D. Gaeddert.
Gnadau, Kan., 2 votes, Tob. P. Wedel and Tob. Unruh.
Goshen, O., 3 votes, H. P. Krehbiel.
Hoffnungsfeld-Eden, Kan., 3 votes, P. Krehbiel, P. Stucky, and Joh. Krehbiel.
Mennonville, Okl., 1 vote, Joel Sprunger.
Pearson, Rock, Kan., 3 votes, Jac. Schmidt.
Pottstown, Pa., 1 vote, W. S Gottshall.
Salem, Butterfield, Minn., 2 votes, Franz D. Schroeder.
Salem, Oregon, 2 votes, P. Althaus.
Schar, Okl., 3 votes, P. Pankratz
Whitewater, Kan., 2 votes, David Gerber, John Roth.

The following persons present were invited to take part in the deliberations and were given one vote each: H. H. Ewert, J. Friesen and F. Sawatzki, Manitoba; D. Peters, Oregon; R. Petter, J. S Krehbiel, M. M. Horsch, A. S. Voth, J J. Kliewer and Chr. Ramseier, Oklahoma; and H. R. Voth, Arizona.

The first important work that engaged the attention of conference was the report of the committee on constitution. The whole constitution and by-laws as prepared by the committee was read and then taken up paragraph by paragraph, thoroughly discussed, changed in some parts, other parts added, and finally adopted with remarkable unanimity. It was decided to have the constitution and by-laws printed in pamphlet form, 2000 in German and 1000 in English, the translation into the English language being left

to the Board of Publication. [It will probably appear in a supplement to the January number of the MENNONITE.—ED.]

The work of home missions was next taken up. The board reported on the work of the past three years. During this time the work of Bro. J. B. Baer could be conducted without interruption through sickness or other cause. He visited and preached the Gospel annually in over seventy congregations and outlying stations, besides making many house-to-house visits for the strengthening of believers and bringing to the unsaved a knowledge of Christ. For a part of the time, too, Bro. N. F. Tœws continued his work under the direction of the board, in Manitoba. God's blessing rested upon these labors and many a monument of grace stands as a result o' them. These efforts, supplemented as they were by the work done at the instance of the district conferences and by individual brethren, still falls far short of what might and ought to be done in this line. In the other lines of work, such as orphanage, deaconess, city mission, and care of the poor and helpless, the board had not found the means nor the workers to undertake anything definite, on conference account, but it is noted with satisfaction that locally by individuals, congregations, societies and conferences, small beginnings have been made in some of these lines.

The subject was discussed at some length and the following adopted as the sense of conference: The work of home missions should be carried forward with renewed zeal and increased efforts, in due proportion with the work in the foreign field, that the walls of Zion may be built and the weak ones strengthened. The district conferences are therefore encouraged to have, according to the needs in each case, itinerant ministers in their respective districts, and General Conference should continue to have at least one such minister to carry on the work as heretofore. The other forms of home mission work should not be lost out of sight but be taken up as the means and the persons may be found.

The treasurer for home missions reported receipts during the three years to the sum total of $4297.35, and expenditures to the amount of $4190.31, leaving a balance in the treasury as follows: For general purposes, $80.04; for Deaconess work, $12.00; for orphanage, $15.00; total, $107.04.

The election of the new Board for Home Missions resulted as follows: J. J. Balzer and J. S. Moyer for a term of 9 years; Wm. S. Gottshall and N. C. Hirschy for 6 years; John Penner and David Goerz for 3 years. The board organized it self with J. J. Balzer, President; John Penner, Secretary; W. S. Gottshall, Treasurer.

The Board of Foreign Missions in the very full report given sums up the work of the three years as follows;

The school at Darlington, which in 1893 was almost empty, could be filled again with children and supplied with the necessary laborers. In Cantonment the new house was finished and a dormitory for the boys was built. The Lord enabled us to find the workers and sent us the children to fill the school, from 75 to 80 in number.

The need of a small church for Bro. Petter could be supplied. Here Brother and Sister Petter hold religious services and school with the Indians in the Cheyenne language, besides visiting them in their camps far and near.

To the Arapahoes in their camps near Cantonment the gospel was brought by Bro. Weiss and Bro. J. S. Krehbiel through efficient interpreters.

At the Washita Bro. J. J. Kliewer could build a little church and there as well as in their camps preach the gospel to the Indians, partly in their language and partly through interpreters.

Arapahoe is the station of Brother and Sister M. M. Horsch. Here they labor among the Cheyennes, to whom they bring the message of the cross in their own tongue and in the English through interpreters.

Near Dyke were Brother and Sister A. S. Voth among the Arapahoes, learning their language, making camp visits and holding meetings in the Indian villages.

In Arizona Brother and Sister H. R. Voth have built a suitable mission house among the Moqui Indians and are fast learning their language. The Bro. is getting a full understanding of their heathen customs in order the better to bring them to accept salvation by faith in Christ Jesus, as also in general to improve their lamentable condition.

Thus the Lord has graciously blessed the work. Aside from the lack of funds in the treasury, the present condition of the work is a great improvement upon that of three years ago. For this hopeful condition we praise the Lord and heartily thank the friends of the cause for their faithful support with their prayers and their gifts. May the Lord be a rich rewarder to all such.

The whole report and many special points upon which different ones desired more definite information were fully discussed and many questions answered by members of the board and by the missionaries present.

The following among other instructions for the future of the work was then adopted: Though we have labored thus far in our present mission field with but meagre visible results; yet trusting in God we will endeavor to be faithful and continue our work at the stations already begun. However, conference recommends to the board that in case they shall find at their disposal the means and the laborers for an extension of the work they shall seek for such extension a more promising field.

The report of the treasurer for foreign missions presents the following summary.

Balance in treasury July 1, 1893	$ 5198 84
Received from the congregations in 3 years	10,396 61
From bequests	8256.00
From the Government	7460 67
From other sources	2542 22
Total receipts	$28,793 34
Total expenditure for 3 years	28,611.12
Balance July 1, 1896	182 12
Balance in treasury for Mission church erection	456.88
" " " " new station	625 00

The election of the new board resulted as follows: A. B. Shelly and Gustav Harder for 9 years; Chr Schowalter and Peter Balzer for 6 years; M. S. Moyer and S. F. Sprunger for 3 years. This board organized with Chr. Schowalter, President; A. B. Shelly, Secretary; Gustav Harder, Treasurer.

The report of the Board of Publication thus sums up the work of the last three years: 1. The four periodicals—*Bundesbote, Kinderbote*, German Lesson Quarterly and German Almanac—have been regularly published. 2. A 2000 edition of an English Hymnal, "Many Voices," was published. 3. Likewise a 3000 edition of a German Sunday-school Hymn Book, "Die Perle." 4. The book bindery was removed to Ft. Wayne and enlarged. Conference has now four periodicals and seven books of its own publication. Besides these there are Bibles, Hymn Books, other books and stationery in the store at Berne, Indiana, and a completely furnished book bindery in Ft. Wayne.

The report asked for an answer to several questions in regard to the future work: 1. Shall a new edition of the German Catechism be published? 2. Are there any changes desirable in the text of the German Hymnal? 3. Shall the work be continued as at present, or shall it be reduced to a smaller scale, or enlarged?

In answer to the first question it was decided that both the German and the English catechism heretofore published by the Eastern Conference shall be gramatically corrected and a new edition published. 2. It was considered best not to make any changes in the text of the Hymnal. 3. The matter of the extent of the work was left to the discretion of the board but with the request that, every effort be made to pay off the indebtedness and to put the Book Concern on such a basis as to keep free of debt.

The financial statement was as follows:

RESOURCES.

Inventory (Berne)	$5113.18
Bills receivable	1684.96
Cash on hand	104.72
Total Cr.	$6902.86

LIABILITIES.

Bills payable	$2217.19
Present worth (Berne).	$4685.67

RESOURCES.

Inventory, Fort Wayne	$2764.11
Bills receivable, Fort Wayne	665 68
Cash on hand	39 06
To'al Cr.	$2868.85

LIABILITIES.

Bills payable	$2025.39
Present worth (Fort Wayne)	$873.46
Total present worth	$5529.13

J. WELTY.

The election of the new board resulted as follows: N. B. Grubb and Wm. J. Ewert for 9 yrs.; H. J. Krehbiel and J. F. Lehman, 6 yrs.; Joh. Janzen and Joh. von Steen, 3 yrs.

The conference officers for the ensuing three years are,—President, A. S. Shelly, Vice President, J. S. Hirschler, Secretary, C. van der Smissen.

Three new trustees were elected. The board of trustees as now constituted stands thus: W.G. Moyer, Chalfont, Pa.; J. J. Krehbiel, Newton, Kan.; J. B. Baer, Bluffton, O.; A. B. Shelly, Milford Square, Pa.; Chr. Krehbiel, Halstead, Kan.; Chr. Schowalter, Primrose, Ia.; J. S. Hirschler, Hillsboro, Kan.; D. Goerz, Newton, Kan.; and S. F. Sprunger, Berne, Ind.

Following are important decisions not included above:

That the term of service for all employes under the different boards shall expire with New Year.

That the committee on the English book of forms be continued in order to finish its work, and that this work when completed be given to the Board of Publication to publish the same at their discretion.

That the next regular meeting of conference in 1899 be held in the Hereford church, Bally, Pa.

Christ asks that our love should resemble his, if it cannot equal it. A pearl of dew cannot hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water.—*Stanford.*

GENERAL CHURCH MISCELLANEY.

The Friends have appointed a Christian Endeavor superintendent of foreign missions to circulate missionary literature and to promote giving.

Bishop Thoburn recently provoked criticism by saying, that there are probably 1,500,000 members in the M. E. Church who give nothing to the cause of missions.

The Basel Missionary Society has 170 missionaries, 30,200 converts, and an income of £43,561. The Barmen Society has 105 missionaries, an income of £24,548, and claims 56,944 converts.

The *Golden Rule* states that it takes 7862 American church-members to support one foreign missionary, the Christians of America giving on an average only 40 cents a year for the support of missions.

President elect, William McKinley, is an active member of the M. E. Church, and has, according to an account given in the *Christliche Apologete*, for a number of years served as an officer and a local preacher of said church.

An Orphans Home, erected and to be conducted by the "*Bruder-Gemeinde*," was recently opened near Hillsboro, Kansas. Among the thousands who attended the opening was also the governor of the state of Kansas, who gave an address appropriate to the occasion.

Cardinal Satolli, the Roman prelate who has spent a few years in our country as the special messenger of the Pope, has on his return to Rome, whither he has lately been recalled, brought serious charges of heresy against bishop Keane, the former rector of the Catholic University at Washington, and against Arch Biship Ireland of Chicago. Arch Bishop Ireland he calls the "Apostle of Heterodoxy," and as he claims that the present professors at the University at Wasington are sharing the views of Bishop Keane, who has already been suspended from his position in the University, he advocates the gradual dismissal of all of the present faculty.

The General Mission Committee of the M. E. Church held its annual meeting at Detroit, Michigan. This committee consists of 18 Bishops, 3 Missionary Bishops, 3 Corresponding Secretaries, one Recording Secretary, one Treasurer, one Assistant Treasurer, one Delegate from each of the fourteen annual conferences, and 14 members of the Board of Managers of the M. E. Mission Society. The mission debt, which a year ago amounted to $239,055.36, was during the past year reduced to the amount of $51,141 02, thus leaving a debt at the end of the year of $187,914,-34. The whole income during the year amounted to $1,221,258.18, and the expenses, besides what was paid on the debt, to $1,170,117.16. The amount appropriated for the ensusing year is $1,121,000.

Steady, systematic effort is in the long run more effective than occasional, spasmodic outbursts, which may be more striking or impressive, but are followed, generally, by a corresponding reaction. The faithful nag reaches the end of his day's journey in good condition, after he has travelled at a rather slow but steady jog-trot, and after a night's rest will do as much the next day, whereas if he had been urged to repeated spurts of speed he might not reach his journey's end any sooner, if at all.—*The Moravian.*

THE BIBLE.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—*T. L. Cuyler, D. D.*

Certain religious teachers appear to think they have been raised up for the purpose of putting Christians on their guard against thinking too much of the Bible. They tell us not to worship the Bible or use it as a fetich. A minister delivered a discourse recently in which he pointed out the great danger of a superstitious reverence for the Bible. By way of illustration, he related the story of the young English prince who refused to stand on the Bible in order to reach some article above his head. This act was condemned as akin to idolatry.

Ministers may well spare themselves the pains of delivering such admonitions. There is not the slightest danger in this direction. The danger is altogether the other way. If this preacher had warned his hearers against the tendency to irreverence, he would have smitten a real evil. Reverence for the Bible above other books, and for the house of God above other places, should be cultivated. Honor is due the youth, be he prince or peasant, who refuses to set his foot on the Bible. No man can have too much respect for the Bible. When Nehemiah opened the book of the law in the presence of the multitude, they all bowed their heads. The man who takes off his hat before the Bible is to be commended rather than he who sets his foot on it. One who has no reverence for sacred things and sacred places has reason to suspect that his heart is not right with the truth and holiness for which these things stand.—*Christian Advocate.*

LOOKING ON GOD.

The Emperor Trajan could not conceive how God could not be seen by mortal eye. "You say," said he to Rabbi Joshua, "that your God is everywhere. I should like to see him."

"He is indeed everywhere. I should like to see him."

"He is indeed everywhere," said the rabbi, "but no mortal eye can behold his glory."

The emperor insisted.

"Well," said Joshua, "suppose we go first and look at one of his ambassadors."

The rabbi bade him look on the noonday sun, blazing in meridian splendor. The emperor could not see, for the light dazzled him.

Said the rabbi, "Thou art unable to bear the light of one of his creatures—how, then, couldst thou look upon the Creator? Would not such a light destroy thee?"—*Selected.*

Every hour comes, with some little fagot of God's will fastened upon its back.—*Faber.*

HOW TO BE A CHRISTIAN.

Dr. Theodore L. Cuyler struck the key-note of the Christian life when he said:

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing room car, with plenty of select company and good fare on the road.

"Will Dr. A. be in his pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left for the wear and tear of the week.

The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's cross we know full well who bled away his precious life. On our cross self is to be the victim. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of self. O, it is not the taking up, it is the giving up, that makes a strong, athletic, heroic Christian.

SOLDIERS INJURED BY DRINK.

The general in command of the English military forces in India has recently made a report to the War Office upon the effect of the excessive use of alcoholic liquors upon discipline and health among the soldiers. It appears that at the present time more than 30,000 English soldiers serving in India are total abstainers, and it is found that, taking these into account and comparing their record with that of those who indulge to a greater or less extent in the use of liquor, the abstainers are the model men in the service.

The number of times that they are arrested for offences against discipline is, proportionately, not one-tenth as large as in the case of their fellow-soldiers who drink liquor. The records of the hospitals show that the liability of the total abstainers to sickness is only one-half as great as the liability of the alcohol consumers. As these lines are drawn, among the consumers must be included a large number who are very moderate drinkers, and whose record of good behavior and healthfulness may not vary greatly from that of the abstainers; hence, the record of those who sometimes drink to excess, in the matter of behavior and health, must be very much worse than the figures above would indicate.

When George Mueller began his orphan work fifty nine years ago there was accommodation for less than four thousand orphans. Such an impetus has been given to orphan work by his labors that institutions have sprung up in various parts of Great Britain, by means of which more than one hundred thousand orphans can now be provided for, and though Mr. Mueller has received 808 within the last two years and a half, there are many vacancies in his institution.

SUNDAY SCHOOL.

BY S. M. R.

In making our introduction to the readers of this department of the MENNONITE, we believe that to deal largely in excuses and apologies would scarcely be appreciated. We will consequently not seek to offer excuses in advance, although we keenly feel our incompetency, and realize that we are stepping into a place which indeed been ably filled. It is a custom with persons appointed or elected to some position by a body or organization to give assurance that they will to the best of their ability discharge their duties, and to ask for the hearty co-operation of those interested. We venture to adhere to the custom. We promise that we will attempt to make the page assigned to this department attractive, interesting, and profitable; but we ask for a hearty co-operation so that this end may be reached. We appeal especially to those at the head of Sunday-schools and Young People's Societies. In our estimation there is nothing that will interest our readers more than to hear from you and your work. Our columns are open for communications. We should like to have reports of your work from time to time, suggestions for improved work in the Sunday-school and Young People's Society, and we will also gladly receive and publish productions of merit rendered at any meetings.

There is a call for united effort in these days. We as a church are not lacking in this respect. We have our conventions where we seek to bring our work together, but these occur once a year only. Through these columns we may keep up this united work in the meantime. Let us itrive more and more to work shoulder to shoulder and thus be more and more effective in the great cause of the Master.

CORRECT HABITS OF READING.

In the matter of the reading done by young people, there are two conditions existing which are to be deplored. In the first place, there is a class by whom not enough reading is done, and in the second place there is a class whose reading is largely not of the right character.

The habit of reading may be, and should be cultivated in childhood. It is the duty of parents who have the means to attend to this matter. It should be one of the main objects of teachers in secular schools to instil into pupils a love for reading. If a child is allowed to pass from school without an effort in this direction, one great result that might have been accomplished has been missed. However, if this habit has not been formed in childhood, there is still a chance. At any rate, my young friends, form the habit. Life will mean more to you with it than without it. There is no reason why you should ever have time hanging heavily on your hands, or why you should be lonely as long as you can have a good book for a companion.

The habit once formed, young people will read, and then great care should be exercised in the kind of reading done. While there is intellectual, moral, and spiritual health between the covers of a good book, there is poison between the covers of books of a questionable character. Yet very often in the absence of the former kind the latter will be read. Sunday-schools and Young People' Societies have a duty here. They should establish libraries with healthy, sound books, and with literary merit as well, and by thus interesting them in what is pure and good, they may be removing temptation from them, and be saving them from a downward path.

To God the highest glory give,
For right shall triumph over wrong;
Repentant sinners now may live,
For lo! the Prince of Peace is born.
Hosanna in the highest sing!
For you in Bethlehem is born
The lordliest Lord, the kingliest King!
This day within a manger born
The Priest who shall good tidings bring.
Sing ye the mighty conqueror, sing!
For Christ is born this Christmas morn.
—*Clark.*

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 10.—December 6th.

Solomon's Son.—1 Kings 11: 4–13.

After a series of pleasant lessons from the life and writings of Solomon, we have before us what pictures to us the strange, dark period of his history. A lessou in which we are forcibly taught the value of the warning in the Golden Text: "Let him that thinketh he standeth, take heed lest he fall." His fall was uot sudden, nor without due warning from God. Chap. 10 records the multiplication of silver and gold in defiauce to the law. Deut. 17; also the same chapter speaks of the multiplication of horses, another disobedience, and in this lesson we learn how his ruin was completed by the multiplication of wives, who caused him to trausgress. All these sins were warned against in Deut. 17. Disregard for the law of God brought on the greater sin, and God's consequent punishment. It is not said that Solomon forsook the worship of Jehovah, but he tolerated other religions in the land, and so far favored them as to built altars to idol gods, and to attend their worship. "His heart was not perfect." He grew less frequent, and less serious, in his "ascent to the house of the Lord." He left his first love, lost his zeal for God, and did not persevere as he had begun. He was not perfect, because he was uot constant. He seems to have belonged to that class of very liberal minded religionists who do not think it wrong to have their religion (Christian if it be) mixed with Judaism, Mohammedanism, Buddhism, and every other conceivableism, making a communism of religion with a Christ. The fall of Solomon is a very plain commentary on Free Masonary which is claimed to date from the building of Solomon's temple.

Lesson 11.—December 13th.

Caution against Intemperance.—Prov. 23: 15–25.

This lesson opens up to us the right standards for parents to set up for their children, and the proper respect children should show to parents. God is the author of all good. He intrusts parents with the work of training the children, and he enjoins upon children the duty of obedience to parents, and in this way be led to obedience to him. Though the term son is used in the lesson, the same advice and instruction is applicable to a daughter, for Solomon would not teach that no care or thought should be bestowed upon her, or that she has no filial duties or needs, no preparation for a future life. Temptations come to men and women alike, and alike they need to watch and guard against the evils besetting them. *Parental instruction*, when founded upon the principles of righteousness is binding upon the children, for it is the law of God administered through his instruments. It must be given in due measure. It must be given in season. It must be given in love. It must be given faithfully. Parental warning accompanies instruction, and is a part of it. Any forseen evil may call forth a warning from the devoted, loving parent. *Parental exhortation* pours forth the sentiments of au overflowing heart. Possessed of a knowledge of the truth, and an aversion to sin, the parent is prompt in giving the tender, earnest, faithful exhortation, which if heeded will make the life a blessing both to parent and child. It emphasizes instruction and warning.

Lesson 12.—December 20th.

The Birth of Christ.—Matt. 2: 1–12.

As we are now again in the Christmas season, it is fitting that we should have a lesson on the birth of Jesus. We all know that historically this lesson is not connected with the immediate preceding one, still spiritually, we can see a beautiful connection. The facts that we learned from the noted human kings with all their imperfections, prepare us well to learn about the birth of the Divine, perfect "King of the Jews," of the one that was to come of the house and lineage of David, the "Greater than Solomon." The star was the first ray of light to the Gentile world. It appeared to the philosophers who were searching after knowledge. Candid philosophy must lead to Christ, genuine science, if true to its aim, points to the centre of all knowledge. The inquiry of the wise men was pointed aud admitted no doubt as to the actual birth of a new king. The news alarmed the tyrant, and spread terror amoug his subjects. Even inquiring after Christ alarms au unbelieving world. The faith of the wise men stood in strong contrast with the hypocrisy of Herod. The homage of the wise men indicated their sincere faith that the young child was the rightful King of the Jews. The babe in the cradle gave alarm and terror to an unjust monarch, while he brought joy and gladness to the innocent worshippers. Though unknown to them were the fruits of their journey, yet it illustrated the universal spread of the Gospel to all nations, and how readily they accept Christ. It taught that those who follow the feeblest glimmerings of spiritual light, shall receive Divine guidance to perfect light. We should seek until we find the Savior, though it cost an effort. We should present to him our best gifts, and worship him.

Lesson 12.—December 27th.

REVIEW.—*Fourth Quarter 1896.*

This review lesson may profitably be conducted by assigning topics beforehand, and letting the pupils be prepared for the recitation by a paper or a short talk. The following may serve as such topics: Jerusalem. Lebanon. Solomon. Queen of Sheba. Hiram. The Temple. The fear of the Lord. Wisdom. Proverbs. A perfect heart. The greater than Solomon. Standing and falling. The Wise Men. Herod. The Greatest Joy.

Luke's Gospel.—1. The date of writing was probably about A. D. 58 to 60.

2. The language is Greek, of unusual purity.

3. It is peculiarly the gospel of poetry; it contains "a grand irruption of song."

4. "The Beautiful Gate of the Jewish Temple," says Burton, "opened into the 'Court of the Women.' And as we open the gate of the third Gospel, we enter the 'Court of the Women'; for, more than any other evangelist, St. Luke records their loving and varied ministries."

MISSION DEPARTMENT.

EDITED BY A. B. S.

EXTRACTS FROM THE REPORTS OF OUR MISSION-WORKERS.

Missionary R. Petter. Missionary Petter reports that his work during the last quarter experienced many difficulties and hinderances. The principal cause of these was the extremely unsettled state of the Indians during these months. At first their continued sun-dance engaged their attention. This being ended, visits to neighboring tribes were made where their time was spent in dancing and other kind of heathen festivities. Afterwards they received their interest money from the government when for a while their sole attention was given to the spending of the same in such a manner as to derive temporal pleasure and enjoyment therefrom. Later on an order from the government in regard to the future issues of beef to the Indians caused no little unrest and dissatisfaction, especially among the Cheyennes, who peremptorily refused to receive their beef rations according to the new order. There was in consequence much murmuring and complaint on the part of the Indians, and very little opportunity offered for spiritual instruction. Besides this the time for hay-making had come and the Indians thus again scattered themselves in little groups upon different places. Others again went about to the white settlers begging or selling some of their wares in order to provide the necessary means for their sustenance. On account of these circumstances the meetings in the chapel were also less well attended than formerly. Yet there were never less than 30 persons present at these meetings. During the month of September brother and sister Petter visited the Red Moon Cheyennes at the Washita river, where they were very friendly received. They spent a week at this place engaging in private conversation and in holding public services with the Indians. From there they went to Arapahoe visiting brother and sister Horsch. Of this visit brother Petter writes: "We remained one week with brother and sister Horsch and with them visited the Indians. We rejoiced to perceive how the Indians there love our brother and sister, and how gladly they listen to the Word preached to them. The Cheyenne language presents no longer any great difficulties to brother Horsch. But other difficulties confront him, the principal of which is that he lives too far away from his Indians. His living at Arapahoe makes many things impossible and is often a hinderance to his mission work.*

Missionary M. M. Horsch. Brother M. M. Horsch, of Arapahoe, also writes of the unsettled and excited state of the Indians. The latter being the result of the new government order in regard to the beef issue, by which the beef, instead of being issued alive as before, is issued to them from the block, killed and dressed. This excitement and disaffection was increased by an other order from the government that an inventory of their personal property (farm implements, etc.) should be taken and that any Indians who would not consent to this should have their rations withheld. The Indians were not willing to comply with this order fearing that the government was about to levy a tax on this their property. Although it has been explained to them over again that this is not the object of the government, yet they are not willing to have the inventory taken, thinking that they may possibly be deceived in the end. The consequence is that for many of them the rations are temporarily cut off and they are suffering under a scarcity of food. Brother H. writes that the consequent dissatisfied feeling, together with the unsettled state of the Indians seriously interferes with the mission work among them. Yet, in spite of this, he found some opportunities to point them to Him who is the disposer of their destinies and who bids the meek and heavy-laden ones to come nnto Him for rest. The public meetings held with them, although at times but small, were under the circumstances in general unexpetedly well attended.

Missionary H. R Voth, Oraibe, Arizona. Missionary Voth writes, that after the water in the Washout, of which we reported in the last number of the MENNONITE, had subsided, he with others made a survey of the condition of the Wash-bed and came to the conclusion that by the erection of a number of small dams the water may be led into a different course and thus the mission station be saved. Otherwise a large dam might be built and a new channel dug. The latter might possibly be the safest, would however reqnire a much greater outlay of money and cause a great deal more work. The Mission Board has adviced brother Voth to adopt the former plan. Brother Voth writes of the increased amount of confidence the Indians, both the liberal and the conservative factions, put in him. They lately invited him to their snake dances and their religious ceremonies in their Kiewas, to which no other white person was admitted and which but a short time ago they would not permit him to see. Brother V. has so far mastered the Moqui language that he is able to converse with the Indians in their language and has at different times served as interpreter for others. Besides his work in private and in public meetings he teaches a class of adult Indians in the Sunday-school held in the government school. He teaches them in the Moqui language without the aid of an interpreter. Brother V. writes very truthfully when he says, "Instruction given in the most simple way in their own language is in my opinion far superior to a more perfect instruction imparted by means of an interpreter."

*) In view of this fact the Mission Board has under advisement and has taken the preliminary steps for the erection of the new mission station at this place which has been projected for some time already.

HOME MISSIONS.

The question is sometimes asked which is of greater importance, foreign or home mission work? Which should engage our first attention the work at home or the work among the heathen, either in our own land or in foreign countries? It is hard to give a definite answer to this question, and it thus remains an open question, which each one may answer according to his or her own convictions. That both are necessary and important can not be denied by any one who is at all acquainted with the needs npon the different fields. All will agree, that as long as fully two-thirds of the human family are heathen, not knowing God and the way of salvation, and as long as there is not one missionary sent ont for every 100,000 of these heathen, there is yet much to be done for the salvation of the heathen. But when we remember that there are thonsands, yea millions, even in our own land, in our cities and scattered over the wide scope of our country, north, south, east and west, who are without church organizations and destitute of the bread of life, truly there is a great field of labor right in our midst. These are the people that should engage our Home missionary efforts. Within organized churches there should be less need for this kind of work, unless it be the case that such churches are without regular ministers to preach the Gospel to them. When a church has its minister, or ministers, these ought to be able to supply their flock with the necessary Bread of Life, and thus make outside help unnecessary. Besides this such ministers should be able to do *some* mission work among those outside of the church, in their vicinity.

But there is one other feature in Home Mission work which should not be overlooked and which gives ample room for work even within the bounds of organized churches. We have reference to churches standing alone without any connection with other churches and church conferences. Such churches should be visited by Home missionaries, be made acquainted with the work of our conferences, and if possible be persuaded to unite themselves with some conference, and thus assist in the work carried on by conference.

Another feature of Home Mission work is to create a greater interest for the work of the church. Our Home Missionaries should therefore not only work in the interest of the work in which they themselves are engaged, but for other branches of church work as well. But above all, it is the scattered members, the flocks who have no shepherd, the poor and destitute, those who are perishing for the want of spiritnal food, which should engage our special attention npon the Home Mission field. To do this effectually it is scarcely sufficient that our General Conference, whose territory extends from the Atlantic to the Pacific ocean, has one single Home missionary. He, by devoting all his time and energies to the work, can never fully do justice to his calling and at the best his work must remain a superficial one. Either our General Conference should employ a number of Home missionaries, or our District Conferences should take more active measures in Home Mission work. But even if our District Conferences would each employ one or more Home Missionaries, yet there would still be room for several General Conference missionaries outside the immediate territories of the different district conferences as already organized.

Truly the Home Mission field is a great and an important one, one that solicits our attention in a greater measure than it has thus far received it. And if one still asks the question, which is the more important, the Home or the Foreign field, we would answer in the words of our Master, "This you should do and not leave the other undone." Both the Home and the Foreign field are of utmost importance, and they call for earnest prayer, self-denying devotion and liberal offerings for their support.

Sister Petter, wife of missionary R. Petter, is suffering with pulmonary troubles, the result of an inflammation of the lungs, with which she was effected some time ago. Upon the advice of her physician she has concluded to go to California, with the expectation that a temporary rest and a change of climate will restore her health. Bro. Petter will go with her and the children, and while sojourning there will continne his work with the Cheyenne langnage. May the prayers of our churches accompany them, and may the Lord graciously and speedily restore the health of sister Petter!

THE NEW MISSION BOARDS.

At the General Conference held at Alexanderwohl, Kansas, from October 19th to October 27th, the following persons were elected as members of the Mission Boards:

Foreign Mission Board:—A. B. Shelly, Milford Square, Pa., and Gustav Harder, Brainerd, Kansas, for *nine years*. C. Schwalter, Donnellson Iowa, and Peter Balzer, Moundridge, Kansas, for *six years*. S. F. Sprunger, Berne, Indiana, and M. L. Moyer, Excelsior, Missouri, for *three years*. This Board subsequently organized itself as follows: President, C. Schowalter; Secretary, A. B. Shelly; Treasurer, Gustav Harder. Executive Committee: C. Schowalter, A. B. Shelly, and S. F. Sprunger. Rev. C. van der Smissen, Summerfield, Illinois, was re-elected by the Board as Dispenser of Mission Gifts.

Home Mission Board.—The following brethren have been elected members of the Home Mission Board: J. J. Balzer, Mountain Lake, Minnesota, and J. S. Moyer, Centre Valley, Pa., *for nine years*. N. C. Hirschey, Oberlin, Ohio, and William S. Gottshall, Schwenksville, Pa., *for six years*. John Penner, Beatrice, Nebraska, and David Goerz, Newton, Kansas, *for three years*. The Board organized itself as follows:—J. J. Balzer, President; John Penner, Secretary; William S. Gottshall, Treasurer.

GENERAL MISSION INTELLIGENCE.

A committee, composed of delegates appointed by a number of Mennonite Conferences, will meet at Elkhart, Indiana, on November 27th, to devise plans for a closer union among the different conferences and the formation of a Mennonite General Conference of the Dortrecht Confession of Faith.

In 1895 the United States had 1469 male and 2043 female missionaries in the field; Canada 119 males and 116 females; Great Britain, 2991 males and 2238 females; Germany 550 males and 339 females. In the above number of female missionaries a number of the wives of missionaries are not included.

J. H. DeForest, D. D., of Sendai, Japan, lays down the following as requisites for an effective missionary in the most progressive missionary countries: He should have some knowledge of international law; he should understand comparative religion; he should be acquainted with the characteristics of the people; he should be familiar with modern theological thought.

The *Mennonite Brethren in Christ* held their fourth annual conference at Coopersburg, Pa., October 7th—15th. Among the principal business transacted were the adoption of a constitution for their church, and a general revision of their church discipline. Besides the Indiana Yearly conference, which did not hand in its report, the church reports a membership of 3,879. Number of Presiding Elders 6; ordained ministers 64; probationers 32, and applicants for the ministry 26. The formation of two new annual conferences, the Michigan Mission Conference, at present a part of the Canada Conference, and the Iowa and Nebraska Conference, now a part of the Indiana and Ohio Conference, were decided upon. The number of annual conferences will thus be increased to five instead of three as before.

Mennonite Year Book for 1897.

The Mennonite Year Book for 1897 is now ready for distribution. The arrangement of the Book is similar to those of former years. It again contains a table of daily Bible Readings, selected by the International Bible Reading Committee, a full list of the International Sunday School Lessons for 1897, together with a list of the Gospels and Epistles selected for every Sunday throughout the year. Among the reading matter are found biographical and historical sketches of persons and events connected with our church, extracts from conference proceedings and conference decisions, etc. etc. The Book is nicely illustrated by a number of beautiful cuts, and contains a full list of the names and addresses of all Mennonite ministers of our country. The book is truly a MENNONITE YEAR BOOK, including in its reading matter nothing but what pertains to the Mennonite Church, at the same time giving a condensed sketch of the work within our church during the past year. It thus recommends itself to all who take an interest in the Mennonite Church, its history and its progress, whether they be members of the church or not, and at the comparatively low price at which it is sold, it should find its way into all the families of those who share this interest. The book will be sold at the following rates:

Single Copies		10cts.	12 Copies		$1.00.
25	"	$2.00.	50	"	$4.00.
100	"	$8.00.			

Send Orders to

A. B. SHELLY, Milford Square, Bucks Co., Pa.

MARRIAGES.

HILLEGAS—BERTOLET.—In Philadelphia, Pa., on October 14, 1896, at the residence of the bride's father, by N. B. Grubb, Mr. Charles E. Hillegas, formerly of Pennsburg, Pa., to Miss Anna M., daughter of Benjamin and the late Amelie Bertolet. All of Philadelphia, Pa.

DEATHS.

OBERHOLTZER.—On October 4th, 1896, near Spinnerstown, Bucks county, Pa., of general debility incident to old age, Abraham H. Oberholzer, the youngest and last surviving son of Abraham and Susanna Oberholzer, and brother of the late Rev. J. H. Oberholzer, aged 83 yrs., 9 mos. and 23 days. His funeral took place on October 8th. Funeral services conducted by A. B. Shelly and sermon preached from Rev. 2: 11, 1. p. Interment was made at West Swamp.

BECHTEL.—On October 14, 1896, near Bally, Pa., Elizabeth Bechtel, widow of the late Isaac Bechtel, aged 74 yrs., 9 mos. and 7 days. Deceased had been married first to Jonas Sassaman from which union two sons and three daughters survive. Interment was made in the Union cemetery, at Bally, on the 20th, funeral services by Andrew Mack,

SCHANTZ.—On November 1, 1896, at Krausdale, Pa., Clayton S. Schantz, infant son of John and Laura Schantz, aged 2 mos. and 3 days. Interment in the Zionsville Mennonite cemetery on the 7th. Funeral services conducted by O. F. Waage and A. S. Shelly, the latter speaking from the text, Ps. 127: 3.

GINGRICH.—On November 16, 1896, at her home near Trenton, Ohio, Mrs. Annie Gingrich, *nee* Slonecker, wife of Daniel Gingrich, aged 51 yrs., 9 mos. and 28 days. For nearly one year she had been afflicted with spinal trouble and for the last 4 months she was entirely helpless, at times suffering intense pain. The funeral took place on the 18th November and was largely attended. Words of comfort were spoken to the sorrowing in both the German and the English language by Bro. Imhoff and H. J. Krehbiel. Not only her relatives, we all monrn her loss; but comfort ourselves with the promises of God's Word.

There is a world above
Where partings are unknown;
A whole eternity of love
Formed for the good alone:
And faith beholds the dying here,
Translated to that happier sphere."

HELLER.—On November 18, 1896, in Philadelphia, of dipththeria, Jesse Bertolet, only child of Jesse and Carrie Heller, aged 1 yr., 10 mos. and 28 days. Interment private in Northwood cemetery. Burial services by N. B. Grubb.

DONATIONS RECEIVED

Donations received at the Mennonite Home, Frederick, Pa., during the months of August and September as far as they were reported to the financial secretary.

AUGUST.

Benj. Bertolet, President of the Board, Philadelphia. Order Book.

D. M. Landis, Richland Centre, Pa. 2 table cloths, 2 sheets.

Mrs. I. W. Stetler, Frederich, Pa. A lot of carpet.

H. L. Saylor, Collegeville, Pa. 1 settee.

SEPTEMBER.

Mrs. A. B. Shelly, Milford Square, Pa. 1 table cloth, half dozen teaspoons, 2 glass dishes.

Widow David Bechtel. 1 comfortable.

Mrs. H. D. Detwiler, Souderton, Pa. 2 pillow cases, 2 towels, 1 cushion, 1 quilt back.

Mrs. J. B. Latshaw, Congo, Pa 10 cans filled with fruit, 1 pot applebutter, quarter bag flour, 1 bag dried fruit.

Mr. and Mrs. J. B. Bechtel, Boyertown, Pa. 1½ bushel of potatoes, 1 pot applebutter, 1 sack of soap.

The following periodicals are gratefully acknowledged: "Schwenksville Item," "Familienfreund," "Mennonite," "Herald of Truth," "Central News," "Quakertown Free Press."

On the opening day, September 1st, all kinds of eatables, principally by the Hereford, Schwenksville, Bertolets, Boyertown, and Philadelphia congregations'

W. S. GOTTSHALL, Fin. Sec.

GREEN'S LEXICON.

Green's Greek—English Lexicon to the New Testament has been for many years before the public, who have recognized it as a standard work upon its subject. H. L. Hastings, 47 Cornhill, Boston, Mass., has recently issued a new edition containing an interesting and instructive preface from his own pen and a supplement by Prof. J. H. Thayer, the well-known Greek scholar. Valuable before, the work is increased in importance by the additions contributed by Mr. Hastings and Prof. Thayer. Price, 35 cents.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

TERMS OF SUBSCRIPTION:

1 copy one year.....30 cents.
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The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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AT THE DOOR OF THE YEAR.

The corridors of Time
Are full of doors—the portals of closed years;
We enter them no more, though bitter tears
Beat hard against them, and we hear the chime
Of lost dreams, dirge-like, in behind them ring
At Memory's opening.

But one door stands ajar—
The New Year's; while a golden chain of days
Holds it half shut. The eager foot delays
That presses to its threshold's mighty bar;
And fears that shrink, and hopes that shout aloud,
Around it wait and crowd.

It shuts back the Unknown.
And dare we truly welcome one more year
Who down the past a mocking laughter hear
From idle aims like wandering breezes blown?
We whose large aspirations dimmed and shrank,
Till the year's scroll was blank!

We pause beside this door.
Thy year, O Gad, how shall we enter in?
How shall we thence thy hidden treasures win?
Shall we return in beggary, as before,
When thou art near at hand, with infinite wealth,
Wisdom, and heavenly health?

The footsteps of a Child
Sound close beside us. Listen! He will speak.
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled, (say,
"Come with me," hear him through his smiling
"Behold, I am the Way!"

Against the door his face
Shines as the sun. His touch is a command,
The years unfold before his baby hand!
The beauty of his presence fills all space.
"Enter through me," he saith, "nor wander more;
For lo! I am the Door."

And all doors openeth He,
The new-born Christ, the Lord of the New Year,
The threshold of our locked hearts standeth near;
And while he gives us back Love's rusted key
Our Futue on us with his eyes has smiled
Even as a little child!

—*Lucy Larcom.*

THE NEW YEAR.

The human heart craves for the new. We are all by instinct on the alert for some great change, which shall give a deeper and more genuine interest to life, and will make it more satisfying to us. In our best moods, the dawn of each new day nourishes hope in us, as stand ing for some larger possibility in life. And, above all, the New Year, which marks the point at which we begin to reckon another circuit of the earth around the sun, appeals to the best in us with a call to fresh hope and larger achievement. We must be in a wrong state if we cross the threshold of the year with no heightened expectations of what the twelve new months will bring us. "Blessed are they that expect nothing" is Satan's travesty of the Beatitudes. Blessed rather are they who cherish the largest hopes, if these hopes seek the best things and rest on the right basis.

What new thing do we need this year? We do not need a new God. "With the New Year, no Father new," sings Spitta. The unexplored treasures of God's grace and goodness, his truth and his judgments, are enough to occupy us for another year, and more. The coming of a new year marks a new era for the growth in knowl edge of God. There can be nothing better to fill up its months and weeks than progress in that divine friendship which comes with true heart knowledge of the infinite Friend, and which transforms all our relations to our breth ren at the same time. Here always is room for newness of the life of thought and feeling; for here are the spiritual resources which incessantly quicken us to a new life of both.

Our New Year need is not the need of a new Christ. The final and adequate disclosure of the Father in the Son has lost nothing of its power through the lapse of ages. Indeed, we have more of him than the first disciples had, because with every century the Church has seen father into the heart of her Master, come into truer sympathy with his great purposes, and accepted his word more heartily as the law of life for her self and her members. The spiritual significance of Jesus cannot be exhausted, because the world can never exhaust the abundance of his influence, or fathom completely the meaning of his works and word. There is a divine depth and height and breadth and length in them which the mind of man can apprehend, but not comprehend. It can lay hold, and unceasingly enlarge its grasp, and yet never take it all in. And that year is wasted in which we have not come to a new knowledge of the head of every man, the light of the world, the giver and sustainer of spiritual life,—the Saviour of men. The New Year should be a beginning in our apprehending him of whom we are apprehended, in enlarging that blessed knowledge which began with his loving grasp of us, and which attains its consummation in everlasting life.

We do not need a new Bible, although some people think that is a necessity of the times we live in. The old book is not outgrown, nor is it going to be. The Spirit which speaks out of it uses indeed the speech of the authors he inspires and of the ages they lived in. But he is the Spirit of all ages, and his message is to all. We can deaden our souls by occupying them only with the letter that killeth, whether that be in the shape of dry as dust scholarship, which deals only with the externals, or narrow methods of interpretations which search for rules where God would teach us principles. To get beyond the letter to the quickening Spirit is the problem of the Bible student. Scholarship will help him to that by casting light on the temporary as temporary, and saving him from wasting his time there. But the greatest help is in fellowship with the Spirit which gave the Scriptures, and in the writings of men who were filled with that Spirit themselves.

How often have those who got to that level in Bible study been forced to say, "The Bible became a new book to me!" In this sense let us all seek for a new Bible this year. The best and the most advanced can go higher yet. The dwellers in the outer court can press into the holy place. There is a divine inexhaustibility in the book which authenticates it as the work of God, and which awaits our purpose to enter in and possess the land.

WELCOME THE STRANGER.

To allow a stranger to attend any of our services without being kindly greeted is discourtesy. No one of us would think of allowing a visitor to enter our homes without being spoken to. Why our church? Do not wait for introduction. Their presence in our church is introduction enough. The pastor cannot possibly meet every one at any service. He is not omnipresent. Watch for strangers. Speak to them. Invite them to come again. Learn if possible if they are new residents of our city. If so find out the address and tell the pastor. Let every member of the church make it a point to speak to every stranger within his reach at the close of each service. That would be better than a committee to do it. It is a good thing for a church to have a drawing preacher. We wish we had much more attraction. But let us have also a drawing and holding church as well. The *Christian Advocate* some time since had the following.

"Church members who inquire what they can do to help on the cause of Christ do not know how wide reaching and wonderful are the results of a single act of Christian kindness and courtesy. Dr. John M. Reid, in an article in the Bedford Street Record, tells how his father, happening to attend services in Old John Street Church, in this city, one Sabbath morning immediately after coming to America, was cordially welcomed, one old gentleman taking him by the hand saying: "Glad to see you, friend; come again; seats are free." Dr. Reid says that, when that old saint shook the hand of the young Irishman fresh from the old country, he shook a whole generation into the Methodist church, some into its ministry, and thousands of dollars into the treasury. Seeming trifles are not to be despised. Those who cannot do great things have no reason to deplore their inability. They can do little things. The kingdom of God is like a grain of mustardseed. A shake of the hand is often more potent than an eloquent discourse, and an act of Christian kindness may set in motion good influences which will not cease while the world stands."—*Sel.*

Moody recently said in a New York sermon: "I am afraid we are having a backsliding people. I am afraid, although I am not a pessimist, that the cause of God is going back among us. I hate to say this before all these reporters and have them send it out to the world. In 1,700 Congregational churches there were no members received during the past year on confession of faith. Now, that is a serious thing."

The Church of God (Winebrenneriens) has sent out its first foreign missionary in the person of Miss Clara Landis, from Iowa, who sailed from Boston, in November, for India.

It is reported that the city of Chicago contains 450 churches and 4500 secret lodges.

WHAT PART HAS THE SUNDAY SCHOOL IN WINNING SOULS TO CHRIST, AND WHAT PART IN ESTABLISHING BELIEVERS IN THE TRUTH?

By Bertha Kinsinger.

To answer the question simply and directly we will consider, *First the Sunday-school as an organization whose prime motive is to win souls to Christ*, and second, *The Sunday-school teacher, or Sunday-school worker as the soul-winner in that organization.* Considered thus, the part which the Sunday-school plays in the great work of saving souls, adjusts itself. In answering the question we do not seek to assign with numerical precision, one distinct part of this great work to the Sunday-school, another to the minister, another to the family, and another to the Young People's Society. But perhaps the consideration of the subject will bring us to realize that the Sunday-school has a much larger part in this work than is usually attributed to it. The Sunday school teacher who leaves the work of caring for the souls of those in his class to the ministry of the pastor, is no more to be commended or emulated than the minister who neglects the young unconverted in his congregation, delegating the Sunday-school to attend to them. The *one can not* shift his work upon the other. Each in his sphere ought to work with conscientious thoroughness and holy zeal, not willing that any should perish, but that all should come to a knowledge of their need of Christ. Like the great apostle, each must be willing to be made *all* things to *all* men, that by *all* means some might be saved.

I. The Sunday-school *as an organization for the winning of souls.* One function of the Sunday school is to instruct the young in the Bible; to give them a thorough knowledge of its history, biography, geography, chronology and poetry. This is a worthy function, but by no means the highest and the best. The mind of the scholar may be thoroughly crammed with Biblical facts which may prove of little value at the final day of reckoning.

Among Christians in general perhaps few have so clear an intellectual grasp of the Bible as many an infidel of to-day. But of what advantage is it to him? The Bible is peculiar in that its knowledge appeals to the heart as well as to the head, and unless the heart and the soul of the pupil is reached and educated, the real value of the knowledge is comparatively small.

It is a fact sadly to be lamented, that many Sunday schools, called successful, are content to continue their work year after year, without being directly instrumental in the salvation of souls. All Christian work must have as its first and foremost object, the winning of souls to Christ The Christian organization which is not fulfilling this, the grandest of its functions, can not be truly successful.

II. *The Sunday-school teacher as a soul winner.* If then the Sunday-school is an organization whose chief work is the winning of souls, we must look to the Sunday-school teacher as the soul winner in that organization. The part the Sunday school plays in turning many to righteousness, will depend upon his labors and examples. How important then is the work of the Sunday school teacher! In the choice of such a worker, his qualifications as a soul winner are seldom considered. Consequently, the responsible task of leading precious souls to Christ, is often entrusted to one whose very life is a contradiction to the teachings of the Bible. Envy, jealousy, worldly-mindedness, prayerlessness—these too often characterize the Sunday-school teacher, and his influence on the susceptible minds of the young, leaves lasting impressions, never to be entirely eradicated.

Do we realize the high and holy calling of the Sunday school teacher? In the whole sphere of Christian service there is no grander opportunity for doing God's service. The most effectual work is always done with individuals, not with multitudes, and herein lies the Sunday school teacher's peculiar advantage. Entrusted with a limited number of young people, he is able to study the dispositions and special needs of each individual, and prepare himself thoroughly to meet those needs. It should afford real joy to the true Christian worker to have charge of such a class; to be the instrument in God's hands of winning them for Christ. To him comes the glorious promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

What then are the necessary qualificatons of the Sunday school teacher in order that he may labor mightily in winning souls to Christ? Can he say with his whole heart, "I know that my redeemer liveth?" Has he a knowledge of his own salvation? Is Jesus Christ his personal Savior? This is the first and foremost qualification, for how can the blind lead the blind? Second, he must be able to direct the inquiring minds of his unconverted pupils to the Word of God, so as to satisfy and convince them. He must have a working knowledge of his Bible, enabling him to turn to texts answering such questions as these: Can't a man be a Christian without believing that Christ was the Son of God? If a man does the best he can, will he not go to heaven? If a man honestly thinks he is on the right road, will he be condemned? Why was the death of Christ needed to save men? What is it to accept Christ? How can I know that my sins are forgiven? Must I not become a better man before I become a Christian? I do not feel like becoming a Christian now, can I not put this off until some other time? Must I join the church to be a Christian? Such are the practical and perplexing questions that arise in the minds of the unconverted. A wise answer will do much towards winning them.

The all comprehensive equipment of the soul-winner is the sword of the spirit. The promise. "Ye shall receive power after that the Holy Ghost is come upon you" calls forth the definite and positive command, "*Be ye filled with the Spirit.*" Yes, the power, the fulness of the Holy Ghost is the essential qualification of the soul winner. Paul's question, "Have ye received the Holy Ghost since ye believed," is as pertinent to day as when directed to the little congregation at Ephesus. Too many are content to work without His indwelling. Another has said, "Work is waste without this equipment." "Covet earnestly the best gifts," yea, and what is better, than the fulness of God's own Spirit. He is all-sufficient, all comprehensive, and thoroughly furnishes the Christian worker for efficient and telling service.

When once our Sunday-school teachers have realized the high and holy calling to which they have been called, when trained in the service of winning souls to Christ, and equipped with the power of the living Spirit of God, we will find the Sunday school a much mightier agency in the salvation of souls than heretofore. It will take a leading part in this work, because of its peculiar advantages for reaching the young. And he who is a soul winner, will also find ample opportunity in establishing believers in the truth. His equipment as a soul winner will also enable him to strengthen the brethren, to help those who are weak to a stronger faith in God.

Though absent in body for the presentation of this paper, I am present in spirit, praying with all prayer and supplication, that His Spirit might work mightily in your midst.

Paper read at the convention held at Noble, Iowa, October 14, 1896.

WHAT CAN YOUNG PEOPLE DO TO MAKE THE SUNDAY SCHOOL A SUCCESS?

By Will Witrig.

If we would achieve success we must have a certain object in view. In Sunday-school work as well as in anything else this rule holds true. The Sunday school can not exert its divine influence, unless it has in view the great objects of teaching lost man the way of salvation, indifferent man the way of Christian duty, and to all the way of Christian love and fellowship. In short the mission of the Sunday school is to make us acquainted with the truths of the Bible so that we can be better citizens of our country and to prepare us for a citizenship in heaven.

One way of making the Sunday school more successful is by reading the Bible oftener and more earnestly. How many people and especially young people read their daily paper more than their Bible! It is not that we read our paper too much but our Bibles too little. To my mind the Sunday school is doing a great work. It is doing perhaps nearly as much for the moulding of Christ like characters as the church. Dr. Holland says, "It is easier to train juvenile minds than to convert old ones." We should have great interest in children and young people; because great questions of life are measurably settled to old people; but before young people, are the dawn, sunrise, and coming noon, all the wonders and mysteries of life.

We know not what possibilities are buttoned up in a shabby coat. Among the boys and girls of to day are all the great men and women of the future, the heroes of the next generation, the philosophers, the statesmen, the philanthropists, the great reformers and moulders of the next age. When the mind is young it is more sensitive and very often one kind act performed at the right time, or one serious thought presented in the right manner, determines the course of a precious life.

Perhaps, if the worst criminal in the world, would have been trained aright when a child he would be a useful citizen. As the twig is bent so the tree is inclined. What can young people do in this respect?

One thing we can do, we can let ourselves be bent to good impressions. Another thing we can do, we can attend Sunday school regularly. A great many people say it is too far to attend Sunday-school, yet they can go twice as far to a political meeting. Others say it is not comfortable enough; but they can pass their time at something worthless, where it is not half as comfortable. Perhaps we are to blame that some people do not attend. Do we always welcome visitors as we should? Do we always teach what we should? Do we do all the good to others we can? After we have done all the good we can in our neighborhood we should establish and mantain mission schools.

But what can young people do in this? In 1895 there were $5,000,000 raised for mission-

ary purposes. This seems like a large sum and perhaps the young people gave quite a part of it; but in 1895 there were $21 000,000 spent for chewing gum. Did the young people of the Sunday school help to pay this amount? There are a great many other instances where young people might invest their money to a better advantage than they do. How many of us have spent money foolishly? We will some day have to give an account of it. If we would always bear in mind that every act will some day have to be accounted for, it would help much toward making the Sunday school more successful. Now let us attend Sunday school regularly and take, at least, as much interest in Christ's work as we do in earthly enterprises. If we are superintendents let us do our duty and live a life worthy to be followed by anyone, if we are other officers let us do our best to help the good cause along. If we are teachers let us especially give our time and talent to the work, ever remembering that we are cultivating characters for eternity, and if we, the young people, remain earnest, consistent workers we must have success.

Paper read at the convention held at Noble, Iowa, October 14, 1896.

AN APPEAL FOR THE BOYS.

FROM AN ADDRESS BY C. S. BURNETT.

A question in importance overshadowing all others, faces us to day. It is this: *What is to be the character of our citizenship in the new century we are so soon to enter?* However great our interest in politics, in tariff, or silver or labor, we realize there is a still greater question—one which, indeed, is the end of all politics and government—*The Child.*

Building character is the great work of our public schools. We want to place on this broad domain a people "who shall know their rights, and knowing, dare maintain."

The putting into the generations that shall follow us the character that can be trusted anywhere is the thing to be aimed at. We want our boys to be

"Truly equipped for life's grand battle,
Helmet fastened and sword in hand."

We must fight the great battles of the world through the children. The secret which decides the fate of any battle is found in the preparation which goes before. This is true of battles for reform.

The eye of this generation should be fixed upon the young. There is an army marching forward, in which every man may be a hero, made strong in mighty conflict against sin and unrighteousness. Put your ear to the ground and you may hear them, "Tramp, tramp, tramp, the boys are marching."

Whether they march to victory over self, victory over foes without as well as foes within, depends upon *the habits they are forming during childhood and youth.*

Within recent years an insidious vice has sprung up all over our land, and our *brightest boys* are falling victims to its prey.

This vice is the narcotic habit in all its forms, and especially in its worst form—the cigarette. The evil has grown to such mighty proportions that state legislatures and school boards have listened to the appeals of the W. C. T. U., and have given legislation and secured the enforcement of the laws in many places.

Parents, will you do your part? Will you aid in the educational work? Will you aid in the enforcement of law? You can get evidence needed for conviction if you try. I ask you to look in the faces of so many of our boys who have formed this habit, and see how the better nature is being crushed out by this vice, and know that no boy is safe so long as our laws are violated with impunity. Your boy may be tempted and may fall, just as other good boys have fallen. Place the barriers of *enforced law* about him. The man who would wrong your son by selling this poisonous drug to him deserves greater punishment than he who robs you of your property; yet you are raising no voice, lifting no hand to protect them. Why? Partly because you do not know the dangerous nature of the "deadly cigarette." A committee of United States Senators appointed to investigate the nature of cigarettes, when legislation against their sale was pending, brought in a report that they are *all injurious to youth*, and congress passed the law that the brave white ribbon women petitioned for. A petition for this law was signed by the teachers and ministers of the District of Columbia, and two hundred and fifty seven physicians.

Professor Hartigan, of West Virginia University, says: "The effect of continued use of this narcotic *is to paralyze the will* so that considerations that would influence a well man have little weight with an old devotee of the pipe or quid." He also says: "The use of the cigarette has a tendency to foster in the young inclinations *destructive of high moral principle.*" The testimony of teachers and Sunday school workers everywhere confirm this

Professor Mardis says: "Fifteen boys fell out of the tenth grade in one year from use of tobacco." He now has an Anti-Tobacco League in every room, with excellent results.

Professor Morris, of Alliance, Ohio, says: "Tobacco is our greatest enemy."

The principal of St. Clairsville, Ohio, schools says: "Boys lose interest in school work, become truants, fail in examination and fall out of school soon after the tobacco habit has been fixed."

The school boards of New York, San Francisco, St. Louis and many smaller cities are pushing vigorous campaigns against the habit. Why should not all schools take holdof this work?

Four girls are now graduating from our high schools to one boy, and women are capturing all places of honor and profit because her *brain is free from nicotine poison.* Unless there is an improvement in the personal habits of our young men in the near future, the bright young women going forth from our schools and colleges will capture even the government positions.

Young women, be strong in your Christian principles. Fit yourselves for the highest. In the meantime use every power you possess to save our young manhood from every vice that is degrading them. *Your frown upon these bad habits will arrest the thought of young men when all else fails.* Demand in them as *high a standard of morality as they demand in you. Be kind but firm.*

Now, friends, to you all we appeal. Can you see this destruction of our young manhood going on all around you and lift no warning voice to save?

Christianity, philanthropy, and patriotism alike urge you by example, and counsel all your powers as citizens to *save our boys* from this, their greatest foe. Save them from tobacco and you can save them easily from the saloon. We appeal to you in the name of all you love and hold dear, to help us free this nation from the nicotine habit.

Brockway, Ohio.

POOR, YET MAKING MANY RICH.

"If I were only rich," says Brother Holdfast, "I would give a thousand dollars to this good cause." Not being rich, he gives nothing. Yet the most blessed giving is that which costs sacrifice and self-denial. And Sister Do-little says, "If I were only well and strong I would be so glad to help in mission work; perhaps I would be a missionary or deaconess myself." But as she is not very strong, she does nothing whatever.

In Chicago lives a young woman who is a great sufferer from a painful spinal disease. She cannot walk or stand; cannot even sit up in her bed, but lies with her head thrown backward on her pillow. Loving hands minister to her needs, but surely it would seem that one so helpless must be exempt from active service in the Master's vineyard. But love finds a way and declines to be excused. Lying in her bed, she weaves dainty embroideries, lace like doylies, and other beautiful things which she sells and thus has a fund with which to help any cause which appeals to her heart.

One of the deaconnesses had on her hands during the heat of the summer a young woman, a shop girl, who had lost her health and seemed to be going into a decline. The doctor said that it was not a case for medicine, but that she must have rest, country air, and nourishing diet. But he might as well have prescribed a trip to Europe,—it would not have seemed more impossible,—and without the intervention of a friend, the girl would have followed the fate of thousands of other victims of overwork and discouragement. But the invalid girl heard of the case through the deaconess, and twenty-five dollars, the earnings of her slender fingers, were forthcoming to save this other girl's life and health. She went into the country for a month, and came back feeling like a new creature, and with health and strength renewed, has gone to her work.

Then came news to the deaconess home that a band of city waifs might be sent into the country if means could be provided for their traveling expenses, and fifteen dollars more from the same purse completed the necessary amount and made the outing possible. Now the same busy brain and tireless fingers are working over a larger problem—nothing less than the entire support of a child in the Children's Home. In spite of pain and weakness many a "thing of beauty," which is destined to be "a joy forever" in a far deeper sense than the poet thought, is being finished and laid away until there shall be enough for a grand bazaar. Then the dainty things will be sold, and it is hoped will realize the amount necessary to provide a Christian home for some neglected child.

Mrs. Margaret Bottome tells of a beautiful avenue of stately cocoa palms on the Florida coast which has grown up from the cocoanuts cast ashore from a shipwreck years before. "So," she says, "God will make His palms to grow, even if He has to make them grow from wrecks." It has been said that all the best work for humanity comes from wrecked health, or hopes, or hearts. Perhaps the statement is too universal, but it is certainly a Christ like thought, that from a bed of pain—from a physical wreck may go out health, bodily and spiritual, for many another.—*The Messenger and Advocate.*

Zeal without judgment is like fire beyond control. It consumes that which is good as well as that which is evil.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JANUARY, 1897.

There is no essential difference between the transition from the last day of December to the first of January and the transition from any other nay to the succeeding one. That these days stand as the last and the first of the calendar year does not make them essentially different from other days of the year. Our duties and various other relations to God and our fellowman, are just the same. Neither is their any difference in our possibilities arising from the peculiar position of a day in calendar divisions. What we can do on the first of January we can do as well on other days, other things being equal. There is no reason for postponing the performance of any duty or any real good that we can do, for the beginning of the year. Evil habits can be renounced and good resolutions set in motion as well in the middle or any other part of the year. However, the division of time into seasons, and days, and years, was started in the beginning by the Creator himself. The dividing up of a person's lifetime into smaller portions has, no doubt, among other subjects, this one of enabling him the better to contemplate its duration, and realize its fleetingness. Thus as day after day, week after week, month after month, and year after year slips by into the irrevocable past, we are continually reminded of the fact that our allotted course shall soon be run and time for us shall be no more. Thus relatively speaking the passing from December to January marking as it does likewise the close of another of the larger periods of our life, is fraught with many very solemn suggestions. Dears friends of the MENNONITE reading circle, let us not shove them lightly to one side. What has the past year been to us? What shall the year of our Lord 1897 be to us? Much, yea all depends, on the relation we assume to the commands of our God and His proffers of grace and power in the Lord Jesus Christ. Trusting in Him as our pilot at the helm we shall ride safely through calm and storm.

A copy of the first number of *The Mennonite Endeavor* a monthly to be issued by the C. E. society of the First Mennonite church of Philadelphia, is before us In the neatness of its makeup it is credit to its publishers and the interesting items of local and general church intelligence and other valuable paragraphs and short spicy articles it will no doubt prove a very helpful expedient in the activities of the church with its various auxiliaries. For one part it will serve as a good substitute for the annual church record heretofore published by the Pastor.

The Mennonite Year Book is very favorably received. Notes of approval have been received from different ones. The greater part of the edition has been sold, yet there are still *some* left to fill further orders.

The Sunday school workers of the Northern District held their annual convention on October 15th in the church at Henderson, Nebraska. A number of very timely topics were discussed. The convention decided to appoint two persons to work with the Home Mission committee of the district conference. J. J. Bargen was chosen for this work and empowered to select a colleague for himself. Bro. Bargen was also elected President of the convention for the next year. Next year's convention is to be held in the Salem Zion congregation, South Dakota.

CORRESPONDENCES.

Bally, Pa —The national Thanksgiving Day and the joyful Christmas times only a few weeks apart, and followed closely by the advent of the New Year, these together make the "holiday season" as it is often called, one of deep and solemn interest. In our church here these occasions were each marked again with appropriate services. On Thanksgiving Day we had English services in the forenoon, the Pastor preaching from Ps. 46: 8–11. Instances were brought to mind out of the history of the year where the power of evil was broken and where the principles of peace and righteousness prevailed, giving cause for gratitude and praise to God. On the other hand the dangers threatening to undermine the welfare of our nation and people were pointed out as an incentive to earnest prayer and active vigilance on the part of God's people. The services were well attended considering the occasion, by which latter phrase it is meant to imply that one has come by experience to expect fewer people out at a Thanksgiving service than on some other occasions The fact is that pastors almost everywhere find it difficult to gather congregations to any degree of appropriateness on Thanksgiving day even then when a number join in union services.

On Christmas a festival was held under the auspices of the Sunday-school in the forenoon. The church was decorated for the occasion, not elaborately but tastefully, and the exercises, of the children and young people were well rendered. Very able and interesting addresses were given by Prof. Ezra Allen, of Perkiomen Seminary, M. H. Kratz, student of Princeton University, who based their remark respectively on the first and second phrases of the angelic song, "Glory to God in the Highest," and "Peace on Earth." The Pastor also made a brief German address, taking for his subject then the third part of the song, "Good Will toward Men." A collection was lifted for the work of missions.

On the Sunday following Christmas the organization of the Sunday-school for the coming year was determined by the election of the necessary officers. The reports rendered by the officers for the past year were very encouraging. The work of the school is well sustained both in attendance and interest, and also financially.

The Christmas season of the church was fittingly closed by the Christian Endeavor Society with a Christmas program on Sunday evening. The joys born into the world with Christ were first compared with the Christmas joys of the Old Testament Saints, then the joys of Christ himself in his earthly life were considered and finally it was seen how Christ's joy remains and is fulfilled in the believer.

Services are appointed for the evening before New Year to last from 9 to 12 o'clock. Thus we shall close the old year and set our feet on the threshold of the new with united thanksgiving and prayer. The Pastor has also announced services for five evenings during the Week of Prayer, Jan. 4th to 8th inclusive. Several visiting ministers are expected to take part in these services.

Zionsville, Pa.—The Christmas festival of the Sunday-school and congregation was held on Christmas Evening. The decorations this year were exceptionally beautiful, the symbolism being very expressive indeed. The Sunday-school has had a prosperous year under the leadership of the efficient superintendents. In the person of Mrs. Eugene Moyer, who moved to Philadelphia, the school has lost one of its best teachers, and the Young People's Society one of its most faithful members. Thus by the constant stream of the population tending to the cities, our country churches are continually depleted in their ranks almost as fast as they fill up from the rising generation and other accessions. Our comfort is in the thought that our loss is not the loss of the church at large, but we rejoice in the influence for good the members going out from our midst may exert elsewhere, and the cause of the Master advanced by their labors. May we all continue faithful in His service until we shall be gathered from this sphere of labor to the church triumphant above.

First Mennonite Church, Philadelphia.—Bro. M. S. Steiner, evangelist and missionary from Cranberry, Ohio, preached an instructive and inspiring sermon to us on Wednesday evening, December 16, using as his text the words found in Rom. 1: 16.

On Sunday, December 20, Christmas services were conducted throughout the entire day by the Pastor. The church was crowded in the evening service, at which time the Junior C. E. Society also participated by singing several of their beautiful hymns. Special Christmas music was rendered by the choir.

At this time of the year active preparations are always going on in Sunday-school circles, and this year is no exception to the rule. The Christmas festivities for the Infant Department of our school will be held on Christmas afternoon, and for the main school in the evening. These occasions always tax the capacity of the church to the utmost, as an everage of over 300 scholars attend the school each Sunday at the present time.

In C. E. work, the Sunday school committee of the Christian Endeavor Society held a Teachers' Conference in the early part of December, at which the following questions were discussed:

1. What are the requirements to make a Teacher a successful one, and to gain power with his scholars?
2. How best can a Superintendent help the Teachers in their efforts to do their duty and command the respect af the scholars?
3. Give a few methods in teaching that will make the lesson interesting to the scholars.
4. What means should be employed by the Teachers in securing the steady attendance of their scholars?

A question box was also held in connection with this meeting.

The Society has undertaken the responsibility of publishing a monthly paper. It will be known as the "Mennonite Endeavorer," and will be devoted to the interests of the Church and its various organizations. The first number will make its appearance on the first of the year. Our Pastor, Bro. Grubb, has been chosen Editor.

CHRISTIAN EVIDENCE.

Infidelity is largely the result of ignorance, and for the prevalence of the evil Christians themselves are probably in some measure responsible. For if believers in Christianity were

all acquainted with the impregnable defences of their faith and able to show the unbeliever how contrary to reason his infidelity is, there would be far less skepticism than exists. We should all be able to give to every one that asketh a reason for the hope that is in us. We ought to know something of the evidences in proof of miracles and be able to present the argument for Christianity afforded by the fulfillment of the prophecies. If we ourselves are ignorant, what wonder if those who are enemies of the Gospel are ignorant also? Let me urge upon every reader of this article the necessity of studying this subject. As an aid he will find two works of exceptional value and a copy of each I would advise him to obtain. The American Baptist Publication Society, Philadelphia, issue "The Argument for Christianity" (price $2.00) by Rev. Dr. George C. Lorimer, pastor of Tremont Temple, Boston. This is a masterly work. Every Christian should obtain a copy, and if these lines are read by any skeptic let me say that if he is an unprejudiced seeker after truth he will find an antidote in this volume. An excellent little work for popular reading is "The Inspiration of the Bible," a ten cent pamphlet, written and published by H. L. Hastings, editor of "The Christian," Boston. To give an idea of the excellence of this little work it is only necessary to say that it has been highly commended by the late Lord Shaftesbury, Frances E. Willard, Joseph Cook and D. L. Moody. These two works, just described, are deserving of a place in every Christian's library and should be read by every skeptic.—BY BIBLE STUDENT.

REV. JOSEPH AUGSPURGER

was born in France near Paris on the 4th day of January, 1816 When he was but 3 years old he came with his parents to America, they settling in the wilds of Butler county, Ohio, where he spent the whole of his life, excepting 2 years which he sojourned in Iowa.

He was the oldest of 9 children and much of the heavy work of clearing the land and making it tillable naturally devolved upon him. In his old age he delighted to tell of the adventures which they had passed through during the early years of the colony, when they were compelled to haul their produce over muddy roads, through heavy forests 34 miles to Cincinnati, Ohio.

Soon after their arrival in this section of the country they sought to enhance their spiritual welfare by the organization of a church. Their meetings were held in the log cabins of the settlers. At the age of 18 he identified himself with this church through the covenant of baptism.

In 1843 he united in marriage with Katherine Goldschmid, they living in happy matrimonial relation till 1886, when his wife, who had been a great support to him, died. His mother-in-law, the old Grandma Goldschmid, is still living in Wayland, Iowa, in comparative health and will complete her 90th year in a few months.

About the year 1860 the congregation was in need of a minister and the eyes of all turned to Augspurger, who by his quiet, pious life had won the hearts of the people. At election he was unanimously chosen and with a heavy heart and a prayer for divine assistance he assumed the responsible position. So favorable was the impression he made that two years later he was ordained to the full ministry and the whole care of the congregation was entrusted to him.

Under his charge the congregation built a house of worship which having been repaired this spring is still used. Considerable controvesy arose in the first years of his ministry over the use of musical instruments. The members of his congregation having brought them from Europe used them here, but the Amish churches with which they were in certain relation, condemned them.

What a burden the ministry was to him we can know from the fact that the support of his family, consisting of a wife and eight children, depended upon him; so that during the busy seasons on the farm he was compelled to do his clerical work in the evening or during the night. Yet he found time, with the assistance of Rev. Joseph Stuckey, to found the small congregation at Canton, Ohio. He and his brother faithfully ministering to their wants as often as time and money would permit until better means for their supply could be procured. He served the congregation here conscientiously and with self-sacrifice till 1892, when on account of his age he requested that they obtain some one to take his place. With great reluctance the congregation complied with his wish. The last few years he lived in comparative retirement. Respected and honored by all he spent his remaining days in the midst of his family and friends. Afflicted with rheumatism he suffered some during the last year, but his end was painless and peaceful. To him the minister's text at the funeral was appropriate: "Now lettest thou thy servant depart in peace." With us he remains in greatful remembrance.

BIOGRAPHICAL.*

JACOB E. KREHBIEL.

The subject of this sketch was born June 11, 1829, at Weierhof, Bavaria. A Christian father and pious mother early admonished him to walk in the ways of truth and righteousness, and he soon developed a thoughtful mind, religious convictions and an honest upright character.

The little church upon the hill where he first sat under the sound of the Gospel, he ever held in fond remembrance, and after many years he made it the subject of an affectionate poem.

In 1851 the family emigrated to America and found a new home near Donnellson, Iowa. The father soon died and Jacob being the oldest of nine children because the staff and support of his widowed mother, and was ever an affectionate and devoted son.

In 1856 he was married to Katharine Ruth, and though in their humble home they had to observe the strictest economy, yet both being healthy and ambitious, they could entertain the brightest hopes for their future prosperity; but their sky was soon clouded by the husband and father becoming afflicted with a disease of the eyes which at times caused him to be totally blind. It was a great trial for him to be thus unable to provide for his family and with no means for medical treatment and but little hope to regain his sight. Surely in this affliction he realized that "My ways are not your ways, saith the Lord," for although he constantly hoped and prayed for the recovery of his sight, it was fully ten years that he if not altogether blind was at least unable to attend properly to his occupation, farming. But as his brother Christian said at his funeral, "Although we did not understand why the Lord led him thus, we do know that while his physical eyes were dark, his spiritual eyes were opened to a broader and wider vision.

In 1860 he came with his family to Summerfield, Illinois, and two years later was called by the Mennonite Church at this place as their pastor and was duly ordained as minister of the Gospel, and served them 28 years in a faithful and conscientious discharge of his duties, expounding in his own simple, earnest and sincere manner the divine truth as he himself felt it to be the truth, the experience of his own heart being in many cases his interpreter.

In 1865 with the able assistance of his wife he made his first attempt in the mercantile business, selling flannels which were manufactured at Bonaparte, Iowa, and which were of a superior quality.

Being well patronized, the undertaking proved successful and profitable and in 1866 he moved with his family to the town of Summerfield, Illinois, and established a general store.

The Lord prospered him in this enterprise and answered his prayers in so far that his sight was so much improved that he could ever after read without the aid of glasses, and he was now in a position to enjoy the blessings of life, finding in his oldest son Edward a willing and able help, when lo, one evening in June 1874, while sitting in the store after the days toil and heat, a youth of the town unceremoniously called in at the open door, "Eddie is drowned!" Though he felt keenly the loss of his first born, he devoted himself to his remaining children and his saddened heart was gladdened by every mark of prosperity in their lives. He was entirely a home man, and no public affairs could crowd out his sympathy and interest in the small things which made up the daily life of his dear ones. But though his influence for good was mainly exerted in his family circle, his godly precepts and example had a pursuasive power over all who came in contact with him. He understood by a perceptive and comprehensive mind the conditions of life and human nature and by a fair judgment and goodness of heart was prompted to deal gently with the erring, to be kind, generous and considerate to the poor and despised, and to have a loving compassion and tender sympathy for the sick and afflicted. The morning after his death a poor man of his village said: "The best friend of the poor in town has died."

His noble and decided character gave him that determination to do the right and eschew the evil, and his words and actions were a strong testimony for Christianity. His 60th birthday was observed with a glad celebration by his family and friends, and after responding to the well-wishes and congratulations, he enumerated the blessings since his early childhood, and as the Jacob of old, raised an Ebenezer to the God whose goodness and mercy had brought him thus far.

It was a fond and cherished thought with the mother and children to gather again from their several homes on the occasion of his 70th birthday, but sad was their disappointment when in the summer of 1895 the physicians pronounced fatal a swelling technically called sarcoma, which had appeared on the left side of his face, and which after a lingering sickness of 8 months caused his death on the evening of January 29, 1896. His disease and sickness was a hard trial to himself and family, as they saw with exceeding distress into his calm expressive face so cruelly disfigured, and noticed how day by day the bonds were loosened and the separation drew nearer; but when the end came he was weary of the struggle, and glad and ready to meet his Saviour.

*) These sketches were prepared for the Year Book but came too late for insertion there. For an excellent portrait of Bro. Krehbiel see the Year Book 1897.

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

THE TEACHERS' MEETING.

Can the Sunday-school teacher as a rule afford to miss it?

We answer this question with an emphatic *No.* There are undoubtedly circumstances which excuse teachers from attending these meetings some times, and others at most times, possibly all times; but we will not speak of the exceptions now. The reasons for non-attendance at these meetings likely to be urged are, a large number of available lesson helps, too great a distance to the place of meeting, and a lack of time. Will these justify non-attendance? It must be granted that there are a large number of very excellent lesson help available to most teachers. They must necessarily fill an important place in the teacher's preparation, and yet they should not monopolize the entire program of preparation. In secular school work there is a very large amount of educational literature available to teachers, and yet the live teacher is expected to attend teachers' meetings. Why? In order that he may gain inspiration by meeting with others engaged in a similar line of work, that he may have the gain which comes from a contact of mind with mind, that he may gain from the experiences of others, and that he may have the opportunity of listening to his superiors engaged in the same work.

We may with propriety transfer these reasons into the realm of the Sunday-school teacher's work, and add that besides these things he may gain an abundance of strength from the devotional part of the program of such a meeting. As to the other reasons for non-attendance stated above, no discussion is needed. They can excuse only in the exceptional cases. The faithful teacher is ready to make little sacrifices, and thus easily overcomes these hindrances.

THE CULTIVATION OF THE MISSIONARY SPIRIT IN THE SUNDAY SCHOOL.

The missionary spirit is a disposition that can be cultivated in the Sunday-school. Suffer a suggestion or two as to methods of accomplishing this. One way is to keep informed in the literature of missions. He who would have his pulse quickened, and his heart set aglow, must learn what has been done, and what needs to be done, at home and abroad, to subdue the kingdoms of this world to Jesus Christ. Every Sunday-school worker would do well to take one or more missionary periodicals, and to read them after he takes them. And out of the fulness of this knowledge, superintendents and teachers should impart from time to time to their scholars. This can be done partly in connection with the regular lessons, and partly by means of special meetings for public addresses of a popular character.

A missionary tone should also be given to the devotional exercises with which the school is opened and closed. Not always, but often, the songs might well breathe the spirit of missions, and the prayers include fervent petitions in behalf of this cause. It would not be amiss to hold a special meeting of teachers and scholars once in a while, to make supplication in behalf of particular enterprises in the home and foreign fields.

Still another method of cultivating the spirit of missions is to stimulate the disposition to give money to the support of missionary enterprises.

And this is a matter of duty. The missionary spirit is a disposition of mind and heart that ought to be cultivated in the Sunday-school. It is not a matter of option, but of pressing obligation. The spirit of missions is the spirit of Christ,—the essential spirit of Christianity. If the supreme object of the Sunday-school is to make and train Christians, then it would seem a conclusion from which there is absolutely no escape that a cultivation of the missionary spirit is an essential part of Sunday-school work. To omit the spirit of missions is to omit Christ, is to leave the body without a soul, is to strike from the solar system the glorious sun himself. To foster a large-hearted missionary zeal in the Sunday-school is to include the spirit of Christ, and in so far to vindicate the right of the school to exist.

Oh, be faithful to Christ in training the children in ways of loving, self-denying service! Out of that school or class of yours may go forth the most Christ-like missionary of the twentieth century.—*Extracts from article by Rev. Jesse T. Whitley in Sunday School Times.*

ANNIVERSARY EXERCISES AT WEST SWAMP.

The Young People's Association of the West Swamp church held an anniversary meeting on Sunday evening, December 6th. The exercises consisted of Scripture responses, readings, addresses, and singing. In some parts of the program all the members participated, while others were given by individual members.

Brother Silas Grubb of Philadelphia was, by invitation, present, and made an address. He told of the changes in opinion that have taken place in late years respecting the part to be taken by young people in Christian service. He emphasized the fact that this is a time of great opportunities for noble work for the Master, and urged the members to be ready to lay hold on all opportunities as they present themselves. Brother Grubb is a firm believer in Christian Endeavor, and spoke from that standpoint. He closed his remarks with a hearty invitation to the association to join the "Endeavor" ranks.

We were favored with another address by Prof. Meschter, of Perkiomen Seminary, who is actively identified with young people's work. He spoke on the theme "unselfish lives," and beautifully brought out the grandeur of a life unselfish devotion to God and to the interests of one's fellowmen.

Brief addresses were also made by F. R. Rosenberger, representing the Sunday-school, and by the pastor, representing the work in its entirety as carried on at this place.

As those who are actively interested in the work of this association looked back over its past career on this occasion, they could see much to cause satisfaction and true joy. The reports of the different years may not contain figures of such a grand showing, and yet it is generally recognized that figures very imperfectly at the most represent the work of an association of this character.

The best report is the undoubted evidence of faith strengthened, love made deeper, and new endeavors to serve the Master better implanted.

May, by the grace of God, the association continue to prosper, and increase its effectiveness within its sphere of usefulness.

THE LOVE OF GOD IN THE CHURCH.

Abstract of an Essay by S. M. Musselman read at the Anniversary Exercises of the West Swamp Young People's Association, Sunday evening, December 6th.

The fountain of all love has given us a sign whereby all men may see whether or not we have any of that love in ourselves. He says, "If you love me you will keep my commendments." Where there is true love it must proceed from the fountain head of love, for separated from that head exists no real life and love. A heart filled with love can not conceal itself, for out of its abundance come forth fruits of love.

We may indeed be able to deceive the world for a time in that we practice love outwardly, but we can not keep on deceiving people, for by our fruits they shall know us.

Thus the true love is the love that comes to us through Jesus Christ, love that raises us above the passive things of this world, love that enables us to love our neighbors as ourselves, love that creates in us a desire to give assistance when it is needed both bodily and spiritually, love that enables us to carry sunshine in our souls that will daily and hourly shed its beams of love and warmth into every dark and dreary spot.

How is it possible if we have the sunlight of Christ in our souls, that we try to shut up our light, and do not send more men, and contribute more money to the cause of missions.

The church has enough talk about love—we are talking about love continually—and yet when we see a brother in need of a kind word, how often we neglect to speak it. The fault of this in many cases is no doubt that we are not in living touch with our Saviour.

But such is just the rough appearance of the church at one glance. At all times there have been men and women in the church filled with the love of God. There have always been men and women leading a deep Christian life. Let us all feel that it behooves us that we grow in Christian love, which we can only do by practicing love.

PREPARATORY MEETINGS.

In a report from the Philadelphia C. E. Society, in our last number, it was stated that the prayer-meeting committee was greatly adding to the spirituality of their meetings by previously engaging in five minutes of prayer with the leader of each meeting. The result of such a little preparatory meeting, as stated above, gives evidence that the plan has a claim upon us, and it will undoubtedly impress itself favorably upon every society worker.

In the first place, it is only recognizing the great means of becoming filled with power for Christian service. He who believes in true prayer at all must believe in it as a practical thing, and will not doubt its efficacy when made use of in this way.

Such a meeting will be a source of wonderful strength for the leader. In it there is a splendid opportunity for him to become conscious of his own weakness, and to wait upon God for strength. If he enters into these meetings with the proper spirit, he will not fail to come out with strength and courage, not his own, but God-given.

The fact that they are five-minute meetings is a point in their favor. There are to be several prayers in that time. They must necessarily be brief, and are likely to be to the point. Surely such prayers are very acceptable to Him who loves to hear prayer direct from the heart, and will not fail to bring an answer. We recommend the plan to other societies.

MISSION DEPARTMENT.

EDITED BY A. B. S.

BROTHER M. M. HORSCH, who for some time has been engaged as a lay missionworker, has been formally ordained as a minister of the Gospel and ministerial missionary by the brethren C. Schowalter and Peter Balzer, members of the Mission Board, in the Garden Towuship Church, Kansas, on Sunday, November 1st.

BROTHER AND SISTER PETTER have temporarily left their mission station at Cantonment and have gone to southern California for the recuperation of Sister Petter's health. Their temporary address is, Rev. R. Petter, care of Mr. Gerhard Ledig, Ioamosa, San Barnardino County, California. Brother and sister M. M. Horsch have taken charge of Petter's work at Cantonment during the absence of the latter. Brother Horsch's address will therefore for the present be Rev. M. M. Horsch, Cantonment, Oklahoma Territory.

MUCH dissatisfaction has for some time been manifested in certain quarters with what were popularly termed "Claim Missionaries" upon our missionfield. That is with those of our missionaries who had taken "claims" and carried on farming in connection with their missionwork. It was claimed that too much of their time and attention would be devoted to their secular affairs, on account of which their missionwork would necessarily suffer. This objection has now been happily removed, inasmuch as our missionaries who were thus situated, have offered to do missionwork without accepting any compensation for their work from the Mission Board. Without attempting to answer the question, whether this is just and proper, or whether it will be a gain or a loss to our work, we merely state the fact, so that if there were those who on account of these "Claim Missionaries" withheld their support for our mission to inform such, that this objection, and hence the ground upon which they held back their support, is now fully removed. Our mission will in consequence in the future cost somewhat less then before, and the Mission Board has reason to expect, that the funds for the support of it will in the future flow more freely than they have for some time during the years just passed.

OUR MISSION SCHOOL AT DARLINGTON.

Mr. E. H. Haury, teacher at Darlington, writes in his last quarterly report, "Vacation is over and many of our children have returned to continue their studies. Some of the children who attended our school the past year, have gone to the Carlisle school and others have entered the government school here. But their places are filled with new pupils, mostly small children, and thus our school contains quite a number of the latter, who are just beginning their studies. We have about the same number of pupils as before, 43 in all. Before the opening of the school we were told that quite a number of our former pupils would attend the district schools instead of coming back to our school. But things went differently from what they had expected. Only two of them obtained permission to attend the Watango town-school, all the rest had to come back to our school.

One of the boys in coming back to school was effected with sore eyes, and the consequence is that out of the 43 pupils, 33 are similarly effected. This constitutes a great drawback in the persuit of their studies. It is hard for them to do the least while this epidemic is raging. The most of them are however improving and some have almost recovered, while others are just beginning to improve. We hope that ere long we may be permitted to continue our work as before.

May the Lord bless the little that we have done and are doing. May He grant that our work will redound to the welfare of the Indians.

Remember us in your prayers.

Your humble servant,

E. H. HAURY.

Darlington, Okla., Oct. 15, 1896.

WOMAN IN CHILI.

BY REV. I. H. LA FETRA, D.D.

Nowhere at any time, in all these centuries of contact with them, has any religious worship been found among the Araucanians. They have no priests, make no public prayers, have no religious ceremonies, and no domestic idols nor charms. They are simple children of nature, rising to the sublimity of belief in a Creator, the giver of all good, and yet they are able to form no very definite ideas of the attributes of this Good Spirit. The efforts of the Jesuits and other Roman Catholic missionaries among them for more than three hundred years have been almost unavailing. Here and there a cross in their burying ground indicates that the inmate of that grave had been baptized in the Christian faith, but that simple ceremony was probably all the difference between him and his people.

As among all barbarous people, woman has a place little better than that of a slave. As a girl she is regarded as of value and esteemed only for what work she can do and the price she may bring from some young lover. Her marriage is arranged without her knowledge or consent. A young man, or for that matter, an old man with a half dozen other wives, has seen her somewhere and laid covetous eyes upon her.

The lover confides his wish to his friends and some dark, moonless night, they repair to the home of the maiden. While some of the friends engage the father in a barter for the girl, the prospective bridegroom and other friends seek out the sleeping place of the bride to be, and the lover tries to carry her off; the women are aroused by her screams and fly to her rescue, and the struggle begins. Amid blows and scratches, screams and yells, she is finally dragged outside the hut, and the lover, springing to his saddle, drags her up onto the horse with him and dashes furiously for the forest. The friends try to prevent pursuit, and if he gain the thicket he is left unmolested. In the meanwhile the friends have satisfied the father with the promise of presents. After two or three days the young couple emerge from the forest and live thereafter as husband and wife, without further ceremony. They return to the young man's home and a separate hut is erected for the new couple.

After a few days the friends gather together, bringing the presents for the father, and the young couple accompany them to the home of the bride's parents. The mother is delighted to greet her daughter, but will not speak to her son-in-law for weeks, and perhaps months, though she will communicate with him through her daughter, telling her to ask her husband if he is not hungry or if he desires anything. The bridegroom is expected faithfully to return to his friends the equivalent of the presents they have made to the father of the bride. These are usually a horse and saddle, an ox, a sheep, and various other smaller articles which may have been exacted by the father in the bargain he made with them.

The woman's duties are numerous. She is the chief provider for the household. There is little wild game in the country, cattle and sheep are raised in large numbers, and grains and vegetables planted. Formerly the women did all the work of the crops, but now it is the custom, I was informed, for the men to prepare the ground and do the sowing, leaving the women to gather the harvest, thresh the grain, and grind and prepare it for each meal. She must also spin with a hand distaff the guanaco or sheep's wool, and weave it for the garments and bed clothing.

The number of wives a man may take depends upon his own desire and his ability to pay for them, and make the reward which is exacted in case of early death. What the wife has cost at first is the measure of reward the husband must give to her family in case of her death, and should he cause her death by beating her a much greater reward may be exacted of him. Death is the penalty a wife must expect if she is unfaithful to her husband, and her paramour must pay to him the price the husband paid the father. The young widow may be wooed and won as the maidens are after she has returned to her father's house.

The hut is of rectangle or oval form, and of any size the builder may wish. We saw some as long as sixty feet, and others not more than one-third that length. A framework supported by poles set in the ground is first erected, and this is covered over with long grass or fig leaves, tied into small bundles and carefully laid in place, so as to overlap, and shed the rains and keep out the wind and cold. The roof extends to the ground, and the end toward the prevailing winds is entire closed. A small opening may be left in the top to let out the smoke, and the other end is left open for about five feet above the ground.

The cooking is done at open fires along the middle of the hut between the poles that support the roof, and each wife has her own place for fire and must take her turn preparing the meals for her husband for the day, and every day do this for herself and her children. In the larger huts I saw that small apartments had been screened off by leaning cane sticks against the sides, leaving a small space between them and the slanting roof, thus affording a little privacy.

The women weave a garment made of woven wool of dark color. A large oblong piece of this homespun is wrapped about the body, coming up to the arms and is pinned over one or both shoulders, leaving the arms bare and is belted at the waist. Another smaller piece is then thrown over the shoulders like a shawl, and pinned at the throat. This upper garment is thrown off in warm weather and when the women are at work. They never wear anything on their feet. The men dress somewhat differently, wearing a kind of shirt and hanging the outer garment from their waists and loop it up in a kind of pantaloon fashion and throw over the head the manta, which is a kind of shawl with a slit in the center large enough to allow the head to pass through. The men pull at the beard, and both men and women remove all the eyebrows except a narrow strip.

The women are very fond of ornaments, delighting especially in silver and beads. They braid the hair in two braids, and intertwining these braids with a long, narrow strip of homespun, on which countless silver beads have been fastened, and wrap the whole about their heads, in a kind of turban. They wear immense flat silver earrings and pin their shawls with silver pins, the heads of which are flat and from two to four inches in diameter. The married women wear large pins, while the maidens are distinguished by smaller ones. They have also necklaces of silver.

From the time of their birth until they are old enough to walk, the children are fastened to a board about three feet long. In this position they are kept night and day. When the mother goes out she hangs up her child in the hut, or if she takes it along, she carries it on her back, supporting it with a band around her forehead, and when she works she leans it against a stone or log or other convenient place.—*Christian World.*

GENERAL CHURCH AND MISSION INTELLIGENCE.

On account of radical measures adopted by the late General Conference of the Mennonite Brethren in Christ, held at Coopersburg, Pa., two of their ablest ministers in Indiana have withdrawn from the pastorate. Others seem to be dissatisfied and other withdrawals may follow.

It is reported that upwards of 4000 Chinese living upon the island Hi-tang have expressed their willingness to accept the Christian religion. In the province Hukiangy 8000 Chinese are receiving instruction preparatory to baptism. Li Hung Chang, the vice king of China, had his children educated in a Christian school and he himself is a daily reader of the New Testment.

A national convention of Delegates of The Luther League, the Young People's Organization of the Lutheran Church of America, was not long age held in Chicago. According to the report of the General Secretary, the League contains 50,000 members belonging to the different branches of the Lutheran Church of our country. Some of the more exclusive Lutheran church papers strongly denounce this movement within their church, while the more liberal ones speak in encouraging terms of the same.

The Brethren Church (Moravians) has 132 different mission stations with 406 male and female missionaries, and 95,434 baptized members. A year ago the church had a mission debt amounting to 115,000 mark. This debt was liquidated during the past year, with 35,000 mark left over to be used as partial payment of this years indebtedness of 78,000 mark. Of the latter a balance of 24,000 mark remains unpaid. The average amount required for the sustenance of the missions of the church is 1,500,000 mark per annum.

Dr. Storrs, one of the most noted and most influential ministers of the Congregational Church, lately celebrated his 50 years' jubilee as pastor of the Church of the Pilgrims in Brooklyn, N. Y. During his pastorate he received as members into the church 2593 persons. 1390 removed and were dismissed by means of certificates; and 500 were removed by death. The present membership, although it is a "down-town" church, numbers 1066, and the Sunday-school has a membership of 1000. A school for Italians, a Christian Endeavor Society, a Bible Class for young men, and the parochial schools, are all well patronized. During Dr. Storr's pastorate the church expended $1,500,000 for church purposes, and contributed $700,000 for missions, hospitals, schools, etc.

The Missionary Review of the World, is responsible for the following notes on giving for missions: "Almost the only regular 'board' of which we know as having kept out of debt and beyond need of retrenchment is the Church Missionary Society, 63 of whose missionaries serve it without pay. But the China Inland Mission, the Missionary Alliance, the George Mueller mission work, and all these independent forms of mission enterprises which distinctly espouse the faith principle, depending on no appeals and looking direct to God for help, seem to be going straight on." It further remarks: "To say that the Christian Church cannot give more than $12,000,000 a year for missions is the worst sort of lying. The income of the 15,000 church-members in the United States and Canada is estimated to be at least 2,250,000,000 a year. Yet out of this vast sum only *one four hundredth part gets to the mission field.*"

CONTRIBUTIONS.

For our Indian Mission received during the months of September, October and November, 1896.

From B. F. Welty, Bethel College, $5.00; Deep Run cong., Pa., $15.00; Souderton, Pa., $5.00; Souderton Primary S S. class, $2.00; Salem, O., cong., $8.50; First Menn. cong., Phila., Pa., $17.35; Hereford, Pa., cong., $9.16; Y. P. S. C. E., 15.00; Upper Milford Pa., cong., $12.38; West Swamp Pa., cong., $7.28; S. S., $5.23; East Swamp cong., $1.55; Springfield, Pa., $8.28; Saucon cong., $3.70; Bowmansville, Pa., $5.00; Bergmann's S. S. of Alexanderwohl cong., 66c.; S. S. at Pandora, O., $7.00; G. A. Haury, Bethel College, $5.00; Hoffnungsfeld Eden S. S., Kan., $8.25; cong. and individual givers at Berne, Ind., $24.87; Salem, S. D., cong., $22.30; Zion S. S., Donnellson, Ia., $1.55; Hoffnungsan cong., Kan., $32.00; Summerfield Ladies' Sewing Circle, $40.00; Halstead, Kan., cong., $7.00; Gnadenberg cong., Kan $8.00; Canton cong., Kan., $9.00; Alexanderwohl, $40.00; West Zion, Kan., $30.00; Hoffnungsan, Kan., $15.00; Garden Township, Kan., cong. and S. S., $8.89; Mission festival at Winkler, Manitoba, $17.00; cong. at Trenton, O., $35.75; Brethren at North Lehigh, Kan., $5.30; a member of Alexanderwohl, Kan., $50.00; collected at General Conference Mission festivals, $138.80; Springfield S. S. of the Alexanderwohl cong., $3.46; Joseph E. Moyer, Richland Centre, Pa., $2.00; Bethel cong., Mo., $14.13; West Swamp cong., Pa., $16.19; S. S., $1.13; cong. at Gap, Pa., $4.35; Hillsboro cong., Kan., $10.00; cong. at Willard, Ore., $11.75; Ladies' Sewing Circle anniversary, Noble, Ia., $8.76; Bruderthal cong., Kan., $48.85; Stevensville, Ont., Sewing Circle, $5.00; cong. in South Germany, $4.20; Zion cong., Kan., $15.00; Hillsboro, Kan., cong., $5.00; cong. at Dalton, O., $10.63; cong. at Noble, Ia., $9.00; West Zion, Moundridge, Kan., $29.36; Christian cong., Kan., $14.92; F. Strauss, Moundridge, Kan., $7.00; Halstead cong., Kan., $56.00; S. S., $9.75; Y. P. S., $10.00.

Acknowledged with thanks,
GUSTAV HARDER, Treasurer.

For Home Mission Work of General Conference.

From Newton, Kan., cong., $8.30; North Lehigh, Kan., $3.75; Garden township, Kan., $5.00; Bethel cong., Mo., $2.67; C. J. Friesen, Neb., $30.35; Zion cong., Ia., $7 25; Emmanus cong., Ia., $18.50; cong. at Pulaski, Ia., $26.00; Alexanderwohl cong., Kan., Festival collection, $48.20; collected at General Conference, $102.07.

Gratefully acknowledged,
DAVID GOERZ.

P. S. W. S. Gottshall, Schwenksville, Pa., having been elected Treasurer for Home Missions, contributions for the work of the General Conference are henceforth to be sent to him.

Donations received at the Mennonite Home, Frederick, Pa., during October and November, 1896, as far as they were reported to the Financial Secretary.

OCTOBER.

Mr. and Mrs. J. L. Bauer, Bally, Pa., can of lard; West Swamp Sewing Circle, stair carpet and rods; Mrs. Henry Bleam, Milford Square, Pa., one quilt; Mrs. I. W. Stetler, Frederick, Pa., four short pillow cases, two long pillow cases, three bed blankets, lot of dried corn, beans and cabbage.

NOVEMBER.

Mrs. Joseph H. Gottshall, Spring City, Pa., one quilt; Mrs. Harrison Landis, Philadelphia, Pa., furnishing for one room, comprising bedstead, bureau, wash stand, wire bed spring, mattress, rocker, side chair, bolster, two pillows, two pillow cases, bolster case, two sheets, two towels, covers for bureau and stand; A. S. Moyer, Milford Square, Pa., coffee mill, broom, etc.; collected for the Home by Mrs. Wm. Knab, Philadelphia, Pa., two boilers, colander, three coffee and tea canisters, coffee mill, three frying pans, sauce pan, two pudding dishes, butter kettle, dusting pan and brush, clock, four oil lamps, three glass butter dishes, two glass sugar bowls, two glass preserve dishes, four towels, two large rockers, two cans tomatoes, one-half pound tea.

W. S. GOTTSHALL, Financial Secretary.

BOOK NOTICE.

THE WONDERFUL LAW.

H. L. Hastings, 47 Cornhill, Boston, Mass., issues an illustrated edition of his essay on "The Wonderful Law." It is a masterly defense of the Mosaic Code, and presents a great deal that is of intense interest to every student of Jewish history. The illustrations of the Arch of Titus, etc., greatly enhance the value of this important issue of "The Anti-Infidel Library," a quarterly, of which the first number was the lecture on "The Inspiration of the Bible," of which D. L. Moody has said, "I would walk ten miles to hear it." The price of "The Wonderful Law" is 30 cents. It is an excellent Christian Evidence publication and deserves an extensive circulation.

MARRIAGES.

GROFF—FRETZ.—On December 5, 1896, at Souderton, Pa., by Rev. Allen M. Fretz, William A. Groff, of Telford, and Aquilla May Fretz, of Benjemin, Bucks county, Pa.

UMSTEAD—YOST.—On November 7, 1896, at Schwenksville, Pa., by W. S. Gottshall, Wilson T. Umstead and Estella Yost, both of Pottstown, Pa.

HUNSBERGER—GRUBB.—On December 19, 1896, at Schwenksville, Pa., by W. S. Gottshall, Ephraim G. Hunsberger and Alice R. Grubb, both of Frederick, Pa.

DEATHS.

LEISTER.—On December 1, 1896, in Schwenksville, Pa., Mary Ann Leister, widow of Franklin Leister, aged 86 yrs., 11 mos., and 1 day. Funeral services at the house by W. S. Gottshall and at the Old Goschenhoppen Church by C. R. Fetter,

BECHTEL.—On December 8, 1896, at the home of his daughter, in Chester county, Pa., near Pottstown, William H. Bechtel, aged 77 yrs., and 6 days. Deceased had been married in 1845 to Hannah Schcltz, with whom he had three sons, and again in 1868 to Mary B. Oberholtzer, with whom he had one son and two daughters. Two sons of the first marriage and two daughters of the second survive. He was a faithful member of the Hereford Mennonite congregation, where interment was made on the 12th, and funeral services conducted by A. S. Shelly. Text, Psalms 119: 81.

UMSTEAD.—On December 10, 1896, in Pottstown, Pa., Stephen Umstead, son of Josiah and Catharie Umstead, aged 30 yrs., 4 mos., and 17 days. Deceased was a member of the Mennonite Church and was active in the support of the work in Pottstown. He was married April 14, 1894, to Clara E. Waldner. He leaves a deeply bereft widow and infant son and many sorrowing relatives and friends. Funeral services on the 15th were conducted by A. S. Shelly and W. S. Gottshall. Interment in the Pottstown cemetery.

BECHTEL.—On December 17, 1896, near Congo, Montgomery county, Pa., Mrs. Mary Bechtel, widow of David H. Bechtel, aged 66 yrs., 6 mos., and 7 days. Her five sons all survive her. She was a faithful member of the Hereford Mennonite Church. The burial took place on the 23rd in the old Mennonite cemetery. Funeral services by Andrew Mack at the house and A. S. Shelly at the church, the latter preaching from Mark 7: 37.

FRETZ.—On December 21, 1896, in Bedminster, Bucks county, Pa., Arthur, child of H. Erwin and Amanda Fretz, aged 3 yrs., 9 mos., and 12 days. Interment on the 26th at Deep Run Mennonite Church. Services by A. M. Fretz. Text, 2 Kings, 4: part of verse 26.

Der "Christliche Bundesbote."

A weekly paper published in the interest of the General Conference of Mennonites, of North America, should be found in every German-reading Mennonite family.

Terms of subscription, $1.50 a year for single copy.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. XII. NO. 5. QUAKERTOWN, PA., FEBRUARY, 1897. WHOLE NO. 137.

OUR WAYS.

We wearily toil up the hillsides,
Forgetting the sweet vales of rest;
We plunge into dense, tangled forests,
When the plain, narrow way is the best.
We pass half the dew-laden roses
That bloom by our path every day;
We see not the beauty beside us
With eyes on the fields far away.

We venture through deep, foaming waters,
When lo! there's a bridge plain in sight;
We stumble and grope in the darkness
When God bids us walk in the light.
We foolishly turn from the sunlight
To watch the long shadows we cast—
We fly from them, still gazing backward,
Then weep that they follow so fast.

Our ways are not thine, O our Father!
They lead to wild depths of unrest,
They lead us far out of our journey,
They led us to regions unblest.
Have mercy, compassionate Saviour,
And open our sin-blinded eyes,
And show us how full of Thy glory
Are even the grayest of skies.

—*Julia H. Thayer.*

THE BEST WAY.

ALICE CARY.

Children who read my lay,
This much I have to say:
Each day, and every day,
Do what is right—
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further I would say:
Be yon tempted as you may,
Each day, and every day,
Speak what is true—
True things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would shine through.

Figs, as you see and know,
Do not of thistles grow;
And, though the blossoms blow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set,
So, if you a good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,
When you work and when you play,
Each day, and every day;
Then peace shall gild your way,
Though the sky should fall.

A WAIF'S POINT OF VIEW.

"Say, lady, I'se givin' it to you straight, I ain't tellin' you no lies. Me fader died last month in de hospital, and me mudder is doin' time on the Island. Yer see, after me fader died, me mudder got kinder down on her luck, and she just tuk a drop or two to brace up on. De odder night they wuz a lot of them over to Sweeny's, and they rushed the growler all the evenin', and bimeby there wuz a scrap, and the cop came along and took me mudder in. One of them 'sociations has got the other kids, and I'm a-fendin' for meself, sellin' papers, and runnin' errands, and carryin' bundles from the ferry to the elevated. Lemme carry your bag for you?"

All this from a very bright-eyed, tousle headed, freckled boy at the exit of one of the Jersey ferries, one spring morning a few years ago. Glancing at the loquacious little urchin who thus regaled me with a bit of his family history, I was about to pass along unheeding the importunity, but my satchel was heavy and I hesitated. That moment's hesitation caused me to be surrounded with a lot of boys, all making grabs at my bag. But my boy claimed the right of eminent domain; in language by no means Chesterfieldian he defended his claim. After some pushing and shoving as vigorous as his speech he emerged triumphant from the fray, and, master of the bag and the situation, led the way toward the Elevated Station.

This was the beginning of an acquaintance which developed into a friendship. The lad I learned, was Tim Reilly, and also ascertained that the facts of his case were true. I was young in years then, full of enthusiasm, possessed of many philanthropic ideas, most of them of the wholesale order. System and organization seemed to me matters of vital importance; the poor were a differently constituted order of beings; schemes for their relief and improvement were to be concocted much after the order of patent medicines, and were to be administered on the principle that five bottles would effect a cure. Of course, I never formulated these views, but through ignorance and inexperience they were the underlying sentiment in my charitable work. Well, I became interested in Tim; he was always at the ferry waiting to do me little services, and I learned to look for the freckled face with its turned up interrogation-point of a nose.

Then I began to try to improve that boy. I suggested a frequent use of the free baths, I gave him an outfit of clothing, and, having attended to the outer man, I tried to do something for his mental and spiritual development. Tim clung pertinaciously to the streets of the great city. I could not lure him to my suburban home; he was firm in his refusal to travel Jersey-ward, and indulged in some remarks concerning "hayseeds," kindly excluding me from the category however. Finding I was working at a disadvantage, and being obliged to leave home for some months, I induced Tim to go to an institution for orphan boys, for Mrs. Reilly had by this time found a resting-place in Potter's Field.

How fine the boy looked in his neat uniform when I called to say good-by, and how I congratulated myself that the lad would now be under regular discipline and would be trained in habits of systematic living!

But I learned a lesson from that boy,—one of many, by the way. I learned the lesson that child life does not differ materially in prince and pauper; that there is a right which philanthrophists and sociologists unwittingly ignore in their plans for the betterment of the race, and that is human right. And this is how Tim taught me. I was away longer than I had planned, and a year elapsed before I met my little friend again. I found him improved in physical condition, his speech had lost much of the slang of the slums, he had made good progress in his studies, but something was missing in his manner, even his snub nose had a downward droop, my little street Arab was developing into a human machine. At last, in reply to an inquiry, Tim broke forth: "Say, lady, this is a mighty nice place, the grub is good, and yer gets all yer wants; the steam pipes and fixin's keeps yer warm; yer don't have to dodge a cop to get a bath, and we wears real swell clothes. They'se awful good to us, see, but we're such a lot that the good don't alluz go round. And I'd ruther be out of this, and not have so much grub and things, ef I could jest be with Dick and some of the fellers that cares for yer." And my hero lifted up his voice and wailed, wept—hungry little heart—for the privation and dirt of his tenement home, for there was what stood to him for love and human interest. Drying his tears on a regulation handkerchief, he added as a clinching argument, "I'd rather be a Jersey hayseed than a 'sylum boy."

That opened my eyes to the one thing an institution cannot provide—the subtle human touch, the home feeling that comes from a home with a little "h." Tim did not remain a "sylum boy." I took him at his word, and made a "hayseed" of him in very truth in a farmer's family, and soon Dick and some of the other "fellers" were transformed in like manner. There is a great deal of the "roaring human boy" about them still, they are not little saints, but, on the contrary, they are not little machines. And for myself, I have learned to give system and organization their true value, but not to elevate both above the human right to love and sympathy inherent, though latent, in the child of the slums as well as in the petted darling of the avenue.—*Mary G. St. John, in Altruist Interchange.*

WHERE TO LABOR.

Ordinarily, and always at first, the scene of the Christian's labor is where his every-day duty is; where the stream of his active life flows; if it runs down the thronging streets, or fills the merchant's office or the mechanic's workshop, or stands in the crowded mart or bustling market, or gathers in the surging crowd, or circulates round the hearthstone, or rushes along the rail. Wherever it is, or under whatever conditions it may move, the command enjoins faithful work for Jesus. He is to sow beside all waters, let down the net into all seas. Considering no circumstances as unfavorable, he is to unfurl the banner God has given him because of the truth, and preach the gospel:

"The old, old story of unseen things above;
Of Jesus and his glory, of Jesus and his love."

—*Selected.*

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"There is no fanaticism in this; it is simply sound business sense. Of all places on earth, where is there one requiring a more complete control of all the faculties of mind and body than that of a locomotive engineer? A drunken doctor might do a retail killing business, but a drunken engineer might slaughter men, women and children by wholesale, and cause almost incalculable damage to property, to say nothing of the enormous liabilities for killing and injuring passengers. The risk of accidents by rail is great enough when transportation is safeguarded by every possible precaution, and experience has shown that the drink habit among railway employes is a contributer to disasters, that it exposes the drinkers themselves, as well as the passengers on trains, to great danger."

SELF-DENIALS FOR JESUS CHRIST.

BY THEODORE L. CUYLER, D. D.

The first lesson to be learned in the school of Jesus Christ is a lesson of self denial. He placed it at the very gateway of his kingdom. "If any man will come after me, let him deny himself, and take up his cross and follow me." The reason for this command is that "self" is naturally selfish and monopolizing and Christ as King will not accept the mere corner of any one's heart. He demands the throne.

If self denial is the first lesson to be learned, it is always the hardest grace to practice. It treads on our corns; worse than that, it often cuts us to the quick. The daily battle with every Christian is to subdue that artful, greedy house-devil, self; and the highest victory of our religion is to keep our Divine Master enthroned in our heart. "Simon, son of Jonas, lovest thou me?" Peter's noble answer to this test question ran on through a long life of toil and sacrifice, and ended up with a sublime martyrdom for his Master. The occasions in which you and I can make a sacrifice that deserves to be called heroic are very few, but in the little acts of our humble every day lives we can put Christ above self, and we ought to do it, and to love to do it. The business man who is content with a smaller profit rather than even seem to be grasping or overreaching, practices a Bible self denial. The Christian who suppressses a joke or a witticism because it might burlesque sacred things practices the same grace. When we speak out a bold but unpopular truth, we honor our Lord at the expense of cowardly self. It is easy to swim with the current; a dead fish can do that. Christ's injunction to His followers is to "come out, and be separate" from the world. That often requires us to cut loose and be accounted singular, and provokes a stare, or a sneer, or a scoff. Slavery to a false public sentiment and to worldly fashions is a subtle snare from which the Church is suffering most sadly. This world can never be converted by a compromise.

If we look facts squarely in the face we must acknowledge that the chief hindrance to the progress of Christianity is sheer selfishness; and the only real progress in saving our fellowmen lies in the road of self-denial. A witty minister once said to me: "I have no trouble in getting my people to do—everything they like to do" It is the duties which pinch the hardest that pay the best. The newspapers chronicle the donations of certain millionaires as "munificent;" in Christ's sight they are not as large as the hard earned dollar which the poor needle woman drops into the collection plate. Out of the slums will come heroes and heroines who will find a seat alongside of Judson and John G. Patton and David Livingstone. All crucifixions of pride, and covetousness and love of ease, all immolations of self for Jesus' sake are a sacrifice that has the savor of a sweet smell. "Ye did it unto me" is the benediction with which Christ pays his servant on the great day of reckoning. He will be the richest who surrenders most for Him.

"Lovest thou me more than all these things?" is Christ's scale of measurement. Giving up in order to please Him counts as much as any taking up; in fact, the pinch on selfishness oftener comes in the former way than the latter. Paul's keeping his body under for Christ's sake was as grand a service as his sermon on Mars Hill. One of the hardest things for our selfishness is to give up having our own way and to let God have his way. The essence of loyal obedience lies just there; and it is just there that selfish pride and wilfulness must be met and conquered. We have got to say "no" to self before we can say "thy will, oh Lord, be done!" Whoever is perfectly willing to let Christ give every casting vote, has attained to the much talked about "higher life."

With Christ once enthroned in the heart, everything becomes tributary to Him. That is the searchlight to be turned on your heart; do you love Him more than your money? Then He will hold the key to your purse. Do you love Him more than your ease? Pray for the grace that pinches self! If it cuts down pride and cleans out covetousness all the better. This battle with self will go on to the last; and it is not to be mere 'beating the air." Every victory makes you stronger Whatever you and I may gladly lose for Christ's sake will be laid up for us as our eternal treasure in Heaven.—*The Independent.*

FALSE HUMILITY.

Continual self depreciation is no sign of humility. It is, rather, a self conscious condition incompatible with genuine humble mindedness. It is one thing to know how far short one falls of his own ideals, and another thing to set a low estimate on all the soul power with which God has endowed one whom he would have to serve him. One may not be finely endowed,—as the world rates such things,—but one who is not willing to concede powers to himself, is not likely to fulfil the end of his own being. Says Ruskin: "Every action, down to the drawing of a line or utterance of a syllable, is capable of a peculiar dignity in the manner of it, and capable of a still higher dignity in the motive of it; for there is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God." He is more likely to be humble-minded who sets a right estimate upon this "chief of purpose" than he who busies himself with thoughts of his own worthlessness.

THE RUSSIAN JEW.

An American traveler in Russia, in a journey up the Volga in a steamer, says, "A few Israelites on board enabled us to study the Jewish question, which, from a Russian standpoint, is largely a social and industrial one, like the Chinese question in America. The superior sagacity of the Jew we believe to be the secret of his persecution in this as in many other lands. The Jew will educate his children. If hindered in any part of Russia, he sends them off to German Universities; and when they come back the uneducated Russian is unable to cope with them. Hence their persecution. Superior education will assert its power and will finally rule in every land unless restrained by persecution. The potentiality of Joseph in Egypt, of Daniel in Babylon and of Beaconsfield in England was not the result of fortuitous acbident, but of superior preparation and education for superior work. The more we study this gulf stream of Judaism, flowing on through the cold, unsympathetic ocean of humanity, but still retaining its identity and distinct differentiation through all the centuries, the more we are impressed with its superiority as a race, and of its prophetic fulfillment. In every age and land, the imperishable and irrefutable monument of the truth of our Bible is the Jew."

MILITARY DEFENCE.

Should we increase our army and navy? This important question is a very practical one. Should our nation be attacked by any of the other strong nations of the earth, we would be in a sorry plight to repel invasion. Our immense coast would be vulnerable at almost any point the enemy might select. But the same may be said of almost every individual. If the thug and robber were to attack every unarmed individual, the latter would have small chance of self-defense. He would at many points be at the mercy of his assailant. Yet few honest citizens feel the need of arming to the teeth simply that they may be ready for such an emergency. They prefer to take their chances. The possession of arms is really more dangerous to life and safety than is exposure of the unarmed, as it tempts to bravado and violence where there would be none without arms. The same may be said of nations. The possession of great military establishments may be a temptation to provoke war so as to get a chance to use them. The boy's new gun is only an aggravation, if it has no chance to shoot. So we believe this nation is safer with her miniature armaments than with a standing army of a half million, with a navy to match. It is a proud distinction for our nation to be the first and only one among great nations to beat her swords into plowshares, not of necessity, but of her own choice, and commit her safe keeping unto God through the higher courts of reason and justice.—*Christsan Instructor.*

RELIGION AND CHILDHOOD.

I believe that little children by multitudes might be kept from ever departing from the sweet love of God revealed to these infant souls if it were not for the worldly pride and vanity fastened in them. Mothers plan more carefully for their children's dress than for their souls. Children learn soon that their clothes are for show; the dancing school, costuming, pantomimes, theatricals, all sorts of entertainments, lead them from early and simple trust and love for Jesus, and force them in cruel vanity into worldly ways and the world. Such mothers will have the souls of their children to answer for. In the providence of God I was saved from all these things, and while during these later years I was not all I could have been by grace, yet I am deeply conscious that such surroundings might have led me from the way of the Lord and banish from my heart the ever-recurring desire to know and do His will, by open confession and a devout life. I have been led to write of my early convictions and experience, that parents and teachers may, with holy care, guard their children from the snares that rob the Lord Jesus of His little ones.—*Mrs. E. H. Howe.*

"Nearer, my God, to thee," is a beautiful sentiment and seems to give expression to the desire of the redeemed soul, and yet it is true that being near to God will never save a soul. Peter was not far from Jesus when he denied him. The angels, that kept not their estate, were near to God. The rich young man was near to Jesus, but he turned from him. Judas was near to him, but he betrayed him. One may be very near to Christ, and yet be lost, but if any man be *in* Christ Jesus he is a new creature.—*Workman.*

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SAFETY IN TOTAL ABSTINENCE.

"During the past ten years some of the largest railway corporations have found it necessary to adopt stringent rules for the enforcement of temperance among the men employed on trains and in other capacities where absolute fidelity to duty is essential to the safety of life and property. Some of the great railroads will not employ any man who uses liquor even moderately, and many roads will not trust a train to the care of an engineer who is known to be a patron, or even a visitor, of the saloon.

"There is no fanaticism in this; it is simply sound business sense. Of all places on earth, where is there one requiring a more complete control of all the faculties of mind and body than that of a locomotive engineer? A drunken doctor might do a retail killing business, but a drunken engineer might slaughter men, women and children by wholesale, and cause almost incalculable damage to property, to say nothing of the enormous liabilities for killing and injuring passengers. The risk of accidents by rail is great enough when transportation is safeguarded by every possible precaution, and experience has shown that the drink habit among railway employes is a contributer to disasters, that it exposes the drinkers themselves, as well as the passengers on trains, to great danger."

SELF-DENIALS FOR JESUS CHRIST.

BY THEODORE L. CUYLER, D. D.

The first lesson to be learned in the school of Jesus Christ is a lesson of self denial. He placed it at the very gateway o. his kingdom. "If any man will come after me, let him deny himself, and take up his cross and follow me." The reason for this command is that "self" is naturally selfish and monopolizing and Christ as King will not accept the mere corner of any one's heart. He demands the throne.

If self denial is the first lesson to be learned, it is always the hardest grace to practice. It treads on our corns; worse than that, it often cuts us to the quick. The daily battle with every Christian is to subdue that artful, greedy house devil, self; and the highest victory of our religion is to keep our Divine Master enthroned in our heart. "Simon, son of Jonas, lovest thou me?" Peter's noble answer to this test question ran on through a long life of toil and sacrifice, and ended up with a sublime martyrdom for his Master. The occasions in which you and I can make a sacrifice that deserves to be called heroic are very few, but in the little acts of our humble every day lives we can put Christ above self, and we ought to do it, and to love to do it. The business man who is content with a smaller profit rather than even seem to be grasping or overreaching, practices a Bible self denial. The Christian who suppressses a joke or a witticism because it might burlesque sacred things practices the same grace. When we speak out a bold but unpopular truth, we honor our Lord at the expense of cowardly self. It is easy to swim with the current; a dead fish can do that. Christ's injunction to His followers is to "come out, and be separate" from the world. That often requires us to cut loose and be accounted singular, and provokes a stare, or a sneer, or a scoff. Slavery to a false public sentiment and to worldly fashions is a subtle snare from which the Church is suffering most sadly. This world can never be converted by a compromise.

If we look facts squarely in the face we must acknowledge that the chief hindrance to the progress of Christianity is sheer selfishness; and the only real progress in saving our fellowmen lies in the road of self-denial. A witty minister once said to me: "I have no trouble in getting my people to do—everything they like to do" It is the duties which pinch the hardest that pay the best. The newspapers chronicle the donations of certain millionaires as "munificent;" in Christ's sight they are not as large as the hard earned dollar which the poor needle woman drops into the collection plate. Out of the slums will come heroes and heroines who will find a seat alongside of Judson and John G. Patton and David Livingstone. All crucifixions of pride, and covetousness and love of ease, all immolations of self for Jesus' sake are a sacrifice that has the savor of a sweet smell. "Ye did it unto me" is the benediction with which Christ pays his servant on the great day of reckoning. He will be the richest who surrenders most for Him.

"Lovest thou me more than all these things?" is Christ's scale of measurement. Giving up in order to please Him counts as much as any taking up; in fact, the pinch on selfishness oftener comes in the former way than the latter. Paul's keeping his body under for Christ's sake was as grand a service as his sermon on Mars Hill. One of the hardest things for our selfishness is to give up having our own way and to let God have his way. The essence of loyal obedience lies just there; and it is just there that selfish pride and wilfulness must be met and conquered. We have got to say "no" to self before we can say "thy will, oh Lord, be done!" Whoever is perfectly willing to let Christ give every casting vote, has attained to the much talked about "higher life."

With Christ once enthroned in the heart, everything becomes tributary to Him. That is the searchlight to be turned on your heart; do you love Him more than your money? Then He will hold the key to your purse. Do you love Him more than your ease? Pray for the grace that pinches self! If it cuts down pride and cleans out covetousness all the better. This battle with self will go on to the last; and it is not to be mere 'beating the air." Every victory makes you stronger Whatever you and I may gladly lose for Christ's sake will be laid up for us as our eternal treasure in Heaven.—*The Independent.*

FALSE HUMILITY.

Continual self depreciation is no sign of humility. It is, rather, a self conscious condition incompatible with genuine humble mindedness. It is one thing to know how far short one falls of his own ideals, and another thing to set a low estimate on all the soul power with which God has endowed one whom he would have to serve him. One may not be finely endowed,—as the world rates such things,—but one who is not willing to concede powers to himself, is not likely to fulfil the end of his own being. Says Ruskin: "Every action, down to the drawing of a line or utterance of a syllable, is capable of a peculiar dignity in the manner of it, and capable of a still higher dignity in the motive of it; for there is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God." He is more likely to be humble-minded who sets a right estimate upon this "chief of purpose" than he who busies himself with thoughts of his own worthlessness.

THE RUSSIAN JEW.

An American traveler in Russia, in a journey up the Volga in a steamer, says, "A few Israelites on board enabled us to study the Jewish question, which, from a Russian standpoint, is largely a social and industrial one, like the Chinese question in America. The superior sagacity of the Jew we believe to be the secret of his persecution in this as in many other lands. The Jew will educate his children. If hindered in any part of Russia, he sends them off to German Universities; and when they come back the uneducated Russian is unable to cope with them. Hence their persecution. Superior education will assert its power and will finally rule in every land unless restrained by persecution. The potentiality of Joseph in Egypt, of Daniel in Babylon and of Beaconsfield in England was not the result of fortuitous acbident, but of superior preparation and education for superior work. The more we study this gulf stream of Judaism, flowing on through the cold, unsympathetic ocean of humanity, but still retaining its identity and distinct differentiation through all the centuries, the more we are impressed with its superiority as a race, and of its prophetic fulfillment. In every age and land, the imperishable and irrefutable monument of the truth of our Bible is the Jew."

MILITARY DEFENCE.

Should we increase our army and navy? This important question is a very practical one. Should our nation be attacked by any of the other strong nations of the earth, we would be in a sorry plight to repel invasion. Our immense coast would be vulnerable at almost any point the enemy might select. But the same may be said of almost every individual. If the thug and robber were to attack every unarmed individual, the latter would have small chance of self-defense. He would at many points be at the mercy of his assailant. Yet few honest citizens feel the need of arming to the teeth simply that they may be ready for such an emergency. They prefer to take their chances. The possession of arms is really more dangerous to life and safety than is exposure of the unarmed, as it tempts to bravado and violence where there would be none without arms. The same may be said of nations. The possession of great military establishments may be a temptation to provoke war so as to get a chance to use them. The boy's new gun is only an aggravation, if it has no chance to shoot. So we believe this nation is safer with her miniature armaments than with a standing army of a half million, with a navy to match. It is a proud distinction for our nation to be the first and only one among great nations to beat her swords into plowshares, not of necessity, but of her own choice, and commit her safe keeping unto God through the higher courts of reason and justice.—*Christian Instructor.*

RELIGION AND CHILDHOOD.

I believe that little children by multitudes might be kept from ever departing from the sweet love of God revealed to these infant souls if it were not for the worldly pride and vanity fastened in them. Mothers plan more carefully for their children's dress than for their souls. Children learn soon that their clothes are for show; the dancing school, costuming, pantomimes, theatricals, all sorts of entertainments, lead them from early and simple trust and love for Jesus, and force them in cruel vanity into worldly ways and the world. Such mothers will have the souls of their children to answer for. In the providence of God I was saved from all these things, and while during these later years I was not all I could have been by grace, yet I am deeply conscious that such surroundings might have led me from the way of the Lord and banish from my heart the ever-recurring desire to know and do His will, by open confession and a devout life. I have been led to write of my early convictions and experience, that parents and teachers may, with holy care, guard their children from the snares that rob the Lord Jesus of His little ones.—*Mrs. E. H. Howe.*

"Nearer, my God, to thee," is a beautiful sentiment and seems to give expression to the desire of the redeemed soul, and yet it is true that being near to God will never save a soul. Peter was not far from Jesus when he denied him. The angels, that kept not their estate, were near to God. The rich young man was near to Jesus, but he turned from him. Judas was near to him, but he betrayed him. One may be very near to Christ, and yet be lost, but if any man be *in* Christ Jesus he is a new creature.—*Workman.*

THE MENNONITE.

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QUAKERTOWN, PA., FEBRUARY, 1897.

It is quite a common thing for persons to bewail and lament a condition of things in human society which they themselves by their actions are helping to foster and for which they are more or less directly responsible. It may sometimes be that such persons do not realize the evil effect of their own actions, but sometimes it is the case that while they know full well the tendency of their own course, they are unwilling on account of selfish considerations, to desist from such course; but to divert attention from themselves and avoid criticism they join in raising a cry over the lamentable results. A case in point is forcibly put by the *Pittsburg Christian Advocate* when it says: "Those secular newspapers which from time to time bewail the low moral tone of the public mind, as evidenced in crimes of monstrous nature, should take time to ask in what degree they have contributed to debase our people by the columns of criminal news which they so prominently place before their readers. The press can do much to elevate men. Is it doing it?"

Spiritual religion is the religion of the Holy Spirit. It is the only kind that is worth having. Anything passing as religion that is not the work of the Holy Spirit is a sham and is worse than useless. It is like the counterfeit coin which worthless in itself is yet worse than worthless in that it displaces the true coin. True religion consists in accepting God's free gift of His infinite love in His only-begotten Son, and of His power from on high in the person of the Holy Spirit. The Spirit is our teacher, taking the things of Jesus and showing them unto us and guiding us into all truth. The Spirit is our comforter, bearing "witness with our spirit that we are the children of God." He is the "Spirit of adoption whereby we cry Abba, Father." He is the Spirit of power endueing us with wisdom and with boldness to testify for Christ. Such Spirit-filled children of God are a power in the world. A Spirit-filled church is a golden candlestick from which the light may shine out afar dissipating the darkness around. Now in order that we may be filled with the Spirit our vessels must be purged and sanctified, meet for the Master's use, and whenever we see an individual professor of religion or a church lacking in spirituality, we may be sure there is something there that is in the way, some idol from which they need to be purged. It may be hidden far from human sight but God knows it is there and the Holy Spirit will not abide in that temple until He has your consent to put away the offense. This is the history of every true revival in the church. When men repent of their sins and are willing to forsake their idols and turn unto God, God comes to them with power and they are revived. Oh, how greatly the people of God need such a revival to-day.

The observance of the "Week of Prayer" was more general this year among our people than probably in any previous year. In many of our churches east and west there were meetings held during a part or all of the week, and the unanimous testimony is that they resulted in blessings to the participants. In a number of cases these meetings were closed with the service commemorative of the Savior's death. There is a beautiful harmony of thought in this arrangement. The burden of the week's prayers was,—"Thy Kingdom come and Thy Will be done on earth as it is in heaven." The true spirit of such a prayer is that of a complete yielding up of one's self to do God's will and to come under the full sway of His Kingdom in one's life and labors. Likewise the true attitude of soul for the communion service is to "let this mind be in you which was also in Christ Jesus" who "hunbled himself and became obedient unto death." Our prayers are a sweet incense to God and a power for the conversion of the world and the consequent purification of society and government, only to the extent of our willingness to come out and be a "holy" people unto the Lord, whose very meat and drink it is to do the will of God, learning of Jesus that meekness which shall "inherit the earth." In any other soul attitude our prayers on the one hand and our pretended interest in the sacrificial death of the Savior on the other are a sham and an abomination in the sight of God.

The language question is one of the most perplexing problems in church work in our Pennsylvania German districts. The younger portion of every audience that gathers in our churches knows nothing of the German language except the dialect of their everyday conversation. Their common school education is altogether in the English language. What they read, they read in English and in many of the younger families, the English is becoming the language of conversation. While in many cases their understanding of the English is rather imperfect, that of the German (not the common dialect, but the real German) is still more so. A German sermon is to them of little benefit. On the other hand there are still in almost every congregation those among the older people, and here and there a few young persons, who have little benefit from an English service. What is the conscientious pastor to do in this case? The difficulty thus presented meets him at every turn, and arrange his work as best he may, he realizes continually that its effectiveness is greatly lessened by the existence of this discrepancy. It has necessarily an annoying and weakening influence on a public speaker or teacher to feel that the language he uses is a barrier to his gaining and holding the attention and sympathy of any part of his audience. For this and other reasons it seems best to have the services separated, using one language at one service and the other at another. But this is thought objectionable by some on account of its tendency to produce a separation of the people into two classes which are with difficulty kept in sympathy with each other. These are only a few of the considerations that enter into this question and make it a perplexing one all around. It is certainly not hard to see that it would be a great advantage to our church life if this question could somehow be eliminated. That time is coming, but is not yet here. Meanwhile we must do the best we can under the trying circumstances, bearing with one another in the spirit of love and laboring together that souls may be saved. On this subject Bro. A. M. Fretz in his church record says: "It is well in church work to observe the needs of the times. It is not that the Gospel is better or worse in one language than in the other, but it is important that we bring the truth to the people in such language as is best understood and appreciated by them and in which they can best participate."

FIELD NOTES.

The Home Mission committee of the General conference has the satisfaction of having from Bro. J. B. Bær his consent to continue in the work in which the Lord has so signally blessed his efforts these many years past. Bro. Bær will next visit congregations at outlying settlements in Kansas and Oklahoma.

Among the first, if not the first, to hold a convention this year were the Sunday-school workers in and around Pandora, Ohio. A convention was held in the Mennonite church there on January 1st and 2d. There were four sessions for the discussion of Sunday-school subjects, with a New Year's festival thrown in on the first day in the afternoon. A very large attendance is reported.

The Board of Publication has decided to dispose of the bookbindery in Ft. Wayne, Ind. The book store at Berne will be continued under the management of Bro. J. F. Lehman. The Board has re-appointed S. F. Sprunger as editor of the German S. S. Lesson Quarterly and the German Almanac, and likewise I. A. Sommer editor of the *Bundesbote* and *Kinderbote*. These papers report an increasing influx of new subscribers.

The little church annuals published by a number of pastors have again made their appearance. One of those having come under our notice represents the congregations of Deep Run and Souderton, and is full of interesting information and valuable suggestions to the members. It is issued by the pastor, A. M. Fretz. Another one published by Bro. W. S. Gottshall gives one an insight into the work in his pastorate, the congregations of Schwenksville, Bertolet and Pottstown. A third one is a record and directory of the congregations of Hereford and Upper Milford. These booklets are a great convenience and may be very helpful in the work of the churches.

CORRESPONDENCES.

DEEP RUN.—One day after the other of '96 has come and gone and now we are already well on in '97. Truly the past year was a year of great blessing to us. The husbandman was richly rewarded for his toil—his crops were good, and though there is still a general financial depression, we have enough and to spare for those who have need. Spiritually too, we have been richly blessed. The bread of life was plentifully broken to us and we were often led to slake our thirst at the fountain of living waters. Through the year death has not decreased our number of members, and only once has the angel of death visited our family circles; while eight new members were added to our number. The congregation will this spring lose a family of zealous and faithful workers, that of George Ringelman, who have sold their home here and contemplate moving to Kansas, where four of the children have already gone. Bro. Ringelman, who was in attendance at the Gen-

eral Conference in October, has remained in Kansas and is awaiting the coming of his family. May the Lord ever be with the dear family, and though we shall miss them very much here, may they be blessed and be a blessing where they go.

SOUDERTON.—Through the year 1896 our membership was increased by eleven new members. We have started in on the new year with renewed zeal and courage to work for our blessed Savior. Our pastor gave us in our Christian Endeavor work the following motto: *'Work and Pray—work for the Master, pray for his help. Work in the saving of souls, pray for the salvation of the unsaved.* We expect to go on through the year with this motto, the Lord helping us. The *Week of Prayer* was observed with appropriate services and good attendance, the brethren Silas M. Grubb and A. B. Shelly assisting the pastor. The pastor has received a call from Bro. J. Krehbiel, of Clarence Centre, N. Y., to again come and assist him in a few week's evangelistic services. To comply with the request he will leave about February 1st. He has previously a number of times assisted in that field of labor with great blessing and good results. The church organization and building at Stevensville, Canada, being some of the results.

A BEAUTIFUL SONG SERVICE.

The "Prince of Peace," a Christmas cantata, was rendered by the choir of our church on Sunday evening, December 27th, to a large audience. The room was packed, there being scarcely standing room in the rear, while many people were unable to obtain admission. The instrumental introduction was rendered on piano and organ by Mr. J. F. Alderfer and Miss Eva Wertz.

Following this was the opening chorus, "Sing, O Heavens," by the entire choir of twenty three voices. This was followed by a bass solo, "The Heavenly King," by Charles Overholt. Misses Emma Overholt, Alice Mills, Daisy Miller, Mrs. M. H. Leatherman and Messrs. P B. Yoder, Mahlon Shelly, Will and Reuben Overholt, rendered the double quartette, "And There Shall Come Forth." The tenor solo, "Fear Thou Not," was rendered by Peter B. Yoder, and the contralto solo, "Hail Thou Bethlehem," by Miss Alice Mills. The soprano solo with quartette and chorus,—"There Were Shepherds," was sung by Mrs. Sam. Swinhart, and the "Bright Star of Hope," by Misses Overholt and Mills, "Messiah Is King" was rendered by the entire choir, as was also the chorus, "Glory be to God in the Highest." The male chorus, "March of the Magi," was followed by the soprano solo, "Oh Blessed Lord," by Mrs. Swinhart. The final chorus was "Blessed be the Lord."

We, who were listners, wish to express our thanks through the MENNONITE to the organist, pianist, leader and singers for their untiring energy in preparing the work which was most delightfully given. Above all we desire to thank God for creating us with a soul for music.

Wadsworth, Ohio. CORRESPONDENT.

The semi annual Sunday school convention of Manitoba was held in the Edenburg church on November 8. Five topics bearing on the work of the Sunday-school were discussed by different speakers, among them Prof. H. H. Ewert and his brother Benjamin Ewert. The interest in Sunday-schools is slowly but steadily growing among our Manitoba brethren.

THE TOUCH OF JESUS.

BY JOHN MERVIN HULL.

Jesus never kept himself apart from those who needed him. He went to the house of Jairus and restored his little girl to life. He patiently talked with Nicodemus, who came by night to seek him, and he preached the word of life to the multitudes that gathered around him on the sea shore. Wherever people were in sickness, or distress, or sin, and felt their need of him Jesus came and touched them, and they were made better and happier. Can Jesus touch us now? Yes, in many ways.

Jesus will touch your eyes. Our young people have very bright eyes, but sometimes they do not see just right. Wrong things look right, sinful paths look flowery, and sometimes those bright eyes cannot see Jesus at all. But when he touches your eyes you will see how dark and dangerous sin is, and Jesus himself will look so good and beautiful that you will want to follow and obey him always.

Jesus will touch your lips. Then you will not speak an evil or profane word, because the touch of Jesus will make your lips pure and clean. Then you will not speak unkind words, but words that will cheer the sorrowing and bring the light of hope into eyes that are weary. Words that will make father and mother feel that you love them and are anxious to help them, and, more than all, words that will show your love and loyalty to Jesus himself.

Jesus will touch your hands. The hand is a marvel of creation. It harnesses and puts to work the mighty forces of the universe. It is the symbol of skill, power, and brotherhood. When Jesus touches your hands you will never use them to do an evil deed. You will use them in honest labor, you will make them skillful with tool, brush or pen, always for right, and truth. You will reach them out to help those who are in need, to lift up those who have fallen by the way.

Jesus will touch your feet. Then you will walk in the right way. There are many temptations to allure young people from Jesus, the true Way. Some are walking away from him, with evil companions, toward the saloon, and the dark pit-falls of sin. When Jesus touches your feet you will follow him and walk with him, and he will make your feet swift to win the heavenly race.

Jesus will touch your heart. That touch will drive away anger, hatred, malice and every evil thought. It will fill your heart with love for Jesus, and for the things which he loves. It will make the heart right, and the heart is the spring of action. When Jesus was on the earth the sick, the sorrowful, the sinful came to him; people brought their friends, and mothers brought their children to Jesus, and asked him to touch them. Young friends, bring yourselves to Jesus, and ask him to touch you, that all your powers may be transformed, purified, and used in his service.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—*J. R. Lowell.*

GATHERED COMMENT.

The number of secret societies is legion. Our danger is not so much from the large ones as from those of more recent date. They present all kinds of pretexts as reasons for public favor and patronage. The insurance feature is one of Satan's masterpieces. Not a few are drawn in by this net. The small societies, such as the G. A. R., Labor Unions, College fraternities, etc., are more dangerous than Masonry itself. They slay more good people and teach the doctrine of secrecy. It has come to pass that you can hardly buy or sell, or be a mechanic, or get work unless you bow to Baal. Blow the trumpet in Mount Ephraim for there is noise of war! The enemy is invading our liberties.—*Exchange.*

It is a noteworthy fact, that the great Christian Powers of Europe stood idly by and permitted the massacres in Armenia to continue without anything more than a remonstrance, but when their pocket nerves were touched they became very determined and belligerent. The Christians throughout the Ottoman Empire might all be slaughtered without intervention, but the very moment the Sultan diverted a dollar that was due the bankers of London or Frankfort, all Europe was in arms. This little incident demonstrated that, whatever their pretensions, the European Powers have little or no interest in religion, moral or human reforms. Their only anxiety is to protect the many millions of pounds which their subjects have invested in Turkish securities and railroads. They care nothing for the Armenians.—*Phila. Ledger.*

Sunshine in the house, sunshine in the heart! No one can overestimate the value of either. What the world wants to-day is more sunshine in its disposition, in its business, in its charities, in its theologies, and, queer as it may seem, in even its pleasures. For ten thousand of the aches and pains and irritation of men and women, nothing can be better than sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The Good Samaritan poured into the fallen traveler's wounds more of this than of oil. Florence Nightingale used it on Crimean battle fields. You can't have too much of it, or use it too freely. Take it into all the alleys, down into all the cellar ways. Take it into the prisons and poor houses; carry it beside all the sick beds. There can be no place on all the broad earth where its light may not fall and do good.—*Selected.*

The strength you waste in overwork, in useless sports, in needless exposure, violent exercise, nervous excitement, late hours, nights of debauchery, in intoxication, in tobacco using, in gluttony, and vice of every kind, will be just what you will need to carry you safely through, and add years to your term of life. But if your strength is gone you cannot regain it. You may dose and doctor, and stimulate, and search out all the hidden reserves of your vitality; but when you have found them and used them you are done! Neither money nor medicine can buy back life, or restore the wasted energies. Your strength is gone, uselessly squandered; dissipated in folly, sapped by lust, broken by indulgence,—and when you lie pale and feeble, racked, tortured, tormented, panting, gasping, dying, you may perhaps remember that the strength wasted in one single day or hour, would have been ample to have carried you safely through the crisis of disease, and given you long years of usefulness and enjoyment.—*The Christian.*

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

THE STUDY OF METHOD BY THE SUNDAY SCHOOL TEACHER.

There was a time when thorough knowledge of a subject was deemed sufficient equipment for the teaching of it, but a different view of the matter has been held for many years and is being held to-day. It has been proved beyond any doubt that the one who has the most thorough knowledge of a subject is not always the one best fitted to teach that subject to others. The one who excels him oft times is he who may have a shallower knowledge of what he teaches but who knows how to present what he does know in an effective way. The successful Sunday-school teacher of the present day is not he who tries only to gather all the facts possible bearing on the lesson in hand, but he who tries in addition to this to hit on the best methods of presenting the essentials of the lesson in a way that will make a lasting impression.

All education is based on certain laws that must be followed either consciously or unconsciously. All true methods are based on these laws, and if followed faithfully, and applied skillfully will bring good results.

Works or articles on methods in Sunday-school work are available to most teachers, and the live teacher will not fail to profit by them.

MAKING THE LESSON FIT THE SCHOLAR.

BY WILLIAM D. MURRAY.

At best, Sunday-school teachers have small opportunity to influence their scholars, and yet we find so many who waste the opportunity they do have. So many do not realize the needs of the scholars to whom they are applying a particular lesson. The lesson for the day is, perhaps, "David's Victories," and a class of young ladies gets a learned discourse on the ethics of fighting, —a subject absolutely without practical value to them; or the lesson is about "Solomon's Wealth and Wisdom," and the teacher of a class in a mission school spends thirty precious minutes trying to make her boys see the fearful danger that lurks in riches. We must take water to the thirsty, and bread to the hungry.

One day I was speaking to a primary class on the golden text, "My son, if sinners entice thee, consent thou not." I tried to make it plain by saying, "Now, if some one should come to one of these girls, and say, 'Mary, go upstairs to your mother's room and get ten dollars out of her pocketbook for me,' Mary would say, 'I couldn't do that; that would be wicked.' But if, just as mother had said, 'Come, Harry, run down to the village and get me a loaf of bread,' some boys should come along, and say, O Harry! we're going swimming, come along with us,' I'm afraid Harry wouldn't think it very wicked to do what the boys wanted him to do." Just at this point I was interrupted by a little fellow, not over nine years old, who said, "No, sir! My mama asked me to go down town for her, and some boys wanted me to go with them, but I said 'No sir!'" At least one scholar understood what that golden text meant.

I taught the same lesson to a class of boys twelve years of age. Now I might have talked an hour on the danger of being enticed into drunkenness, or blasphemy, or licentiousness; but those boys were not then in any danger of such sins or such sinners. But when I said, "Boys, did you ever hear any boys say, 'Come, Ned, let's go have a smoke,' or 'Come, Tom, let's go get some of old man Smith's apples,' I saw at once that they had been tempted along those lines. We must make the truth fit the scholars; and we can, if we will.—*Sunday School Times.*

Plainfield, N. J.

STIRRING BIOGRAPHIES.

In the "Life of Catherine Booth, the Mother of the Salvation Army," we find that when she was twenty-three years of age she wrote to William Booth, her future husband: "I was very much pleased to hear that you were going to read Mr. Fletcher's life. I hope you will always keep some stirring biography on the read. It is most profitable."

Truly such counsel as this is always in season, for it is always needed. What can move one more quickly to active effort than the thought of the unselfish example of some energetic worker in the field of science, philanthropy, or religion?

Little did Catherine Mumford realize, as she wrote those words, that when her own life's history came to be written, it would form just one of those "stirring biographies" of which she was thinking. Even if our sympathies are not fully with the Salvation Army, it is impossible to read this story, of complete consecration to the work of the Master, without having our hearts moved to the deepest admiration.

Her one aim in life was to "compel them to come in,"—to compel the careless ones, the sinful ones, the despairing ones, to listen to the gospel message. Of this she speaks, of this she writes, for this she works, and to this end she lives, showing a whole-hearted devotion which is as unique as it is admirable. Study, then, this story of splendid service, and let our sluggish natures be roused to new efforts as we read of all that this frail woman accomplished.

She became an earnest Christian at sixteen, and married, while still young, the energetic Methodist preacher William Booth, who, like herself, was living with a single aim. She helped him prepare his sermons, and wrote many herself, and gradually she became convinced that it was her own duty to preach.

The die was cast, and from that moment until the day of her death she never laid down the cross she had taken up; and thousands still on earth can testify that through her sweet, clear voice first came to them the invitation to drink of the water of life. She was untiring in the labors, in parlor meetings, on the platform, or among the poor in their own homes.

It is impossible to read this life story without having our hearts stirred within us; but there will be no result, but deeper depths of lethargy, if we do not turn our emotion into action. Let us be up and doing, if we are to learn the lesson which such a book should teach.

It is most interesting to note the influence of one life upon another, and singular trains of such impressions can be traced in our religious biographies. Henry Martyn was deeply touched by the life of our own David Brainerd. John Wilson went to India because of Henry Martyn's influence. Keith-Falconer was a follower of John Wilson. And so the true apostolic succession goes on. Let us then be careful to keep a "stirring biography on the read," that we may open our hearts to such good influences. The titles of several such books occur to me, and may be helpful to others. "The Life of Joseph Neesima," with his great aim, cannot fail to be of service. Grorge Smith's new "Life of Henry Martyn" is very fine, and deserves a place on the bookshelf beside the "Life of William Carey" and the "Life of Dr. Duff." "The Life of Lord Shaftesbury," by Hodder, is the story of self-sacrifice and patient waiting which teaches a splendid object-lesson. Read the lives of "Mackay of Uganda" and "Gilmour of Mongolia,"—men whose grand devotion to the lands of their adoption have given them titles more honorable than that of Lord Napier of Magdala.

Let us not be familiar with the heroes of the world, and utterly ignorant of the heroes of the cross. Many a Christian woman could give the plot of Tolstoi's last novel, or the history of the French salons, who could not tell you one word of David, or of Judson or Moffat. The kingdom of Christ endures. Let us study the history of the kingdom, work for the kingdom, live for the kingdom. Life is too short for us to read everything; let us read the best.

JULIA B. SCHAUFFLER.

New York City.

CHRISTIAN ENDEAVOR NEWS.

Three members of a St. Louis Christian Endeavor Society are on the way to Africa as missionaries.

A company of girls in Sydney, Ohio, are taught sewing regularly by the young ladies of a Christian Endeavor Society.

One Psalm a month is committed to memory and used in their meetings by the Endeavorers of a Beverly, Mass., society.

The first society of Christian Endeavor among the Japanese in the United States was organized a few weeks ago at Santa Cruz, Cal.

A Christian Endeavor society, holding weekly prayer meetings at the noon hour, has been organized among the young people in a Pittsburg office.

The use of all its car sheds has been granted by the Philadelphia Traction Company to the Christian Endeavorers of the city for the holding of gospel meetings.

Twenty-seven Albany Christian Endeavor societies were represented in a recent successful service in the penitentiary. After the meeting each prisoner was visited in his cell.

An active anti-saloon campaign was waged by Pine Valley, Texas Endeavors before the December district election with the result that prohibition carried by a majority of thirteen to one.

Dr. Clark sends from Europe, as a suggestion to the Christian Endeavor societies of the world, the plan of occupying a few moments in every prayer meeting, or at least occasionally, with a summary of the pastor's morning sermon. The plan should prove helpful alike to young people and pastor.

The influence of Christian Endeavor conventions never adjourns. There has just been reported from Chicago a band of fifteen Endeavorers, who, as a result of the Washington Convention, meet weekly for Bible-study and preparation for evangelistic work, and after the meeting take entire charge for the evening of the services in a rescue mission.

MISSION DEPARTMENT. . .

EDITED BY A. B. S.

NOTES FROM OUR MISSIONFIELD.

Sister Salome Lugenbuehl, one of our workers at Cantonment, has lately been called to the bed-side of her sick mother, at her home in Missouri. Whether sister Lugenbuehl will be able to again resume her position in our mission, or how soon she will return is not known for the present. Her place at Cantonment has meanwhile been temporarily filled by other help.

Missionary R. Petter and wife, who on account of the impaired health of Mrs. Petter, have gone to California, are temporarily living with G. Ledig, at Ioamosa, San Bernardino county, California. Brother Petter informs us that the change of temperature seems to have a salubrious effect upon sister Petter, and that she has already gained some in weight during their brief stay in California.

The last quarterly report of our mission treasurer shows a small deficit in the treasury at the end of the year. The deficit is however somewhat less than it had been at the end of the preceding quarter. By the grace of God and through the liberality of our churches the Mission Board hopes to be able to report a surplus in the treasury at the end of another quarter. May this our hope be realized!

Brother John A. Funk, the superintendent of our Mission school at Cantonment is, upon the request of the Mission Board, doing missionwork among the surrounding Arapahoes. It is the desire of the Mission Board that brother Funk should as much as possible be freed from the work at the school, so as to give him more time and opportunity to devote himself to the work among the adult Arapahoes.

Brother M. M. Horsch, who has taken charge of missionary Petter's work at Cantonment during the absence of the latter, reports that he is having regular services with the Indians in their chapel. At these services he preaches to them by means of an interpreter. Meanwhile he visits the Indians in their tents and explains to them the doctrine of salvation in their own tongue. He at intervals also visits the Indians at the Washita, among whom he had hitherto been working. After the return of brother Petter, brother Horsch expects to resume again his labors there and to devote his whole time to this his former field.

One feature of our missionwork which should engage our principal attention and upon which the future and permanent results are more than upon any one other feature dependent, is a proper and watchful care exercised over those Indians who have come to believe in Christ and have made an open confession of their faith. That such are beset with many dangers and temptations is evident, and if left to themselves they may easily be led away from the path of faith and piety and fall back into heathendom again. They must therefore be kept under Christian influences in order to establish them in their faith and give them strength, by the grace of God, to withstand the many temptations with which they are surrounded.

THANKSGIVING AT CANTONMENT.

The following account of Thanksgiving at our Mission station at Cantonment, written by one of our mission workers there, and which should have appeared in the January number of the MENNONITE, did not reach us in time for that issue. Its late appearance does however not cause the account to be less interesting to those of our readers who are taking an interest in and are praying for our Indian mission.

Though this report comes to you long after this yearly festival, it may still be of interest to you, dear readers, to know how Thanksgiving was celebrated at this remote mission station. Though far removed from the busy activity of civilized life, we forgot not this common festival of the year, and joined most heartily with you in its celebration.

To us it was a most joyful day. Our hearts were full to overflowing. We rejoiced not only over the temporal gifts which God had bestowed upon the nation at large, but we had a deeper cause for devout thanksgiving. On that day two of our larger Indian girls, Laura Sage and Ella Stander, were received into the church of God by the rite of holy baptism. They came to Christ in answer to fervent prayer, and show unmistakable proof of sincere repentance and acceptance with the Savior. The baptismal service was conducted by missionary Petter in the little mission church across the prairie.

Promptly at 10 A. M. the school formed in line before the mission building and proceeded to the church. Several white people and a few Indians in gaily-colored blankets joined us in the service. It was a precious season for us, for the Holy Spirit was shed abroad in our hearts as we rejoiced with the whole angelic host of heaven over the new birth of two precious immortal souls. Bro. Petter preached from the appropriate text in Rev. 7: 14.

The girls are modest, devout, the one active and full of life, the other quiet and thoughtful. They belong to the Arapahoe tribe of Indians, and we have great faith to believe that God will use them in winning others of their people for Christ.

An account of Thanksgivig would hardly be complete without some mention of the dinner. Though turkey, cranberries and oyster dressing were conspicuous for their absence, yet we had a very bountiful dinner, and were glad to have several Indians partake of it with us. While we were eating in the large dining room, a great company of old Indians gathered in the kitchen and girls' play room, eager for the bits that might remain after our large family was served.

In the evening our little band of workers commemorated the Lord's Supper. It was a fitting service for the close of a day so rich in deep spiritual joy and blessing. We were only a little company gathered together in our sitting room, but the service was a precious one, because the Saviour came very near to our hearts.

Thus closed one of the brightest days in the history of our mission here. May it not be the beginning of yet greater blessinge in the future? We are encouraged to believe that prayer and pains through faith in Jesus Christ will do anything. And with this confidence we labor on hopefully and cheerfully, knowing that "in due season we shall reap if we faint not."

Will you not join us in prayer for these dear Indian children?

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the rain of spring.—*Chinese Proverb.*

GENERAL MISSION INTELLIGENCE.

On December 3rd, the Third Annual Convention of the North American Auxiliaries of the Mission to Lepers in India and the East, was held in the Young Men's Christian Association Hall, Toronto, Canada. There were delegates from a number of the Canadian Auxiliaries, and reports were received from those Auxiliaries in Canada and the United States who were unable to send representatives. The attendance at the afternoon meeting, which was very good, consisted principally of ladies.

Mr. Moody said to a New York audience recently: "Then look at the men who make an idol of money. Do you know there are as many idols in New York to-day as there ever were in Hong Kong? I wish Trinity church could be thrown open every day and some man do some good, earnest preaching every noon to these men who are grinding away their lives and the lives of their wives and children in the worship of Mammon. My friends, the golden calf that Moses smashed in Egypt has been set up again in Wall street."

A missionary in India in writing of the famine prevailing in that country, says:

"In one place it is estimated that 12,000 people die every month from the effects of famine. Every day, as I drive along the road, I see poor people sweeping up the dust from the dried up grass on the roadside and in the fields. They winnow what they gather for the sake of the few grass-seeds they can find. The seeds of weeds, roots of grass, bark of trees and the stones of the mango fruit, the kernels of which are crushed and eagerly eaten. Thousands of children have been left orphans or deserted, or sold by their parents to buy food, and it remains with God's stewards in Christian lands to say whether they shall be left to starve and die, or means be sent to missionaries in the famine districts to gather them into schools. As you look upon your family circle gathered around the well-filled table, look at the other picture of these little naked children, so weak that they stagger as they walk, picking up one grain at a time in the market places, to try to sustain life!"

The following which we clip from *The Indian's Friend* is applicable to the experience made in connection with mission work in general and with Indian mission work in particular.— — —

"Sometimes the hearts of workers and their supporters grow sad because the fruitage of their work delays and things seem to continue wrong. In such moods all are apt to overlook the great radical changes going on underneath the surface of things, and forget to note the contrasts between the moral spectacles seen to-day and those visible a few years ago, as for example recently a new home has been built in place of an old tumble-down structure, whose darkness and untidiness have no doubt often been the source of fatal disease, and now there stands a new home through whose glass windows the blessed sunlight streams into the home, compelling sanitary conditions and introducing most naturally a new life. In another case faithful instruction and testimony have introduced law and order, and proper legal restraints where drunkenness and disorder reigned before. Many such changes are noted at various points, and the change is like that from night to day, physically and morally. For such changes we may well thank God and take courage."

GENERAL CHURCH INTELLIGENCE.

Some time ago a Mennonite Orphans Home was established at Orrville, Ohio. A list of donations published in the *Herald of Truth* shows that many of the members of the Mennonite churches in Ohio and other states are taking an active interest in the work and are aiding it with liberal contributions.

From a brief report printed in the *Herald of Truth* we learn, that the Mennonite Mission in Chicago is doing some noble work. The workers employed pursue their work with a great amount of zeal and self-denial, and their labors can not fail of bringing showers of blessings upon those among whom they are working. Their work is chiefly among the poor and destitute, in trying to help them both physically and spiritually. They now have four preaching services, a Sunday-school, a sewing school, a children's meeting, and a medical dispensary every week. They are doing all their work without receiving any specified salaries, living partly from their own earnings in other work, and partly from donations made by others.

There are 1448 Young Men's Christian Associations in the United States and Canada, with an aggregate membership of 263,398. The value of the property held by them is estimated at $16,000,000.

The German Lutheran Almanac, published at Allentown, Pa., reports an increase within the Lutheran Church of our country during the past year of 193 ministers, 264 congregations, and 65,071 communicant members. According to the statistics given the Lutheran Churches of our land comprise 6,121 pastors, 10,179 congregations, and 1,452,835 communicant members.

A Mission Conference, composed of delegates from different bodies engaged in heathen missions, was lately held in the city of New York. The object of these conferences, of which this was the fifth, is to discuss mission work in general, and to devise plans and methods for more effectual work upon heathen missionfields.

A Russian college has just been dedicated at Minneapolis, Minn., by Bishop Nicholas. This prelate belongs to the Greek Church, and his bishopric includes our Northwest with Alaska and the Aleutian Islands.

The Salvation Army idea has been adopted into the Episcopal Church. An "army" which has existed for some time, has taken an important forward step by the appointment of a Chnrch Army Commission, consisting of several Episcopal clergymen of New York and Philadelphia to supervise the organization. Instead of deacons, clergymen, and bishops, it is to have captains, majors, generals, and other officers. Instead of churches it is to have posts, companies, regiments and brigades. A House of Evangelists has been opened in New York for the training of officers.

The following notice appeared not long ago in the list of deaths in the *Public Ledger* of Philadelphia: "Smith.—A Requiem Mass for the repose of the soul of Miss Hannah P. Smith will be offered at St. Clement's Church, Twentieth and Cherry street, on Tuesday, at 7.30 A. M." The church mentioned in this notice is not under the jurisdiction of Archbishop Ryan, bnt is of unquestioned standing in the Potestant Episcopal Church.

On the 28th of October, 1646, John Elliot preached at Nonantum, Mass., the first Christian sermon in the Indian language ever delivered on this continent. This was the beginning of a course of instruction which was continued for forty years. He translated the Bible and several books to aid in Christian living. At the end of one of these books he placed this motto, "Prayer and pains, through faith in Jesus Christ, will do anything."

One hundred seven male, and one hundred and forty-five female Foreign missionaries are at work in Syria and Palestine. The entire population of these countries is 2,600,000; thus for every missionary employed there are about 10,000 souls to be saved.

The Methodist Episcopal Church has 10 German annual conferences, with 855 churches and 62,000 church members in the United States.

From 50,000 to 100,000 Armenian children have been left half or wholly orphans by the massacres of the last two years, and it seems to be a part of the Turkish scheme to rear these up in the faith of Islam.

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might become paralyzed, and that I might become an object of pity and even the mockery of my fellow-men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping? No! No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to to make myself a willing slave."—*William H. Seward, Speech in the Senate.*

A POPULAR HYMN.

Millions have heard the beautiful hymn, "Shall we meet beyond the River?" But comparatively few are aware that the author is H. L. Hastings, editor of "The Christian," Boston, Mass. Originally the hymn was a letter from Mr. Hastings to an only brother.

MARRIAGES.

ROSENBERGER—SELL.—On December 29, 1896, at the house bride's parents, by A. B. Shelly, assisted by W. S. Gottshall, Seward M. Rosenberger, one of the editors of the "Mennonite," of Quakertown, and Emma S. Sell, of Spinnerstown, Bucks county, Pa.

KLINE—VANSCIVER.—On January 9, 1897, in Philadelphia, by N. B. Grubb, Robert Kline, of Richlandtown, Bucks county, Pa., to Miss Van Sciver, of Philadelphia, formerly of Camden, N. J.

DEATHS.

SHELLY.—On Jannary 8, 1897, at Milford Square, Pa., of heart disease, John S. Shelly, aged 40 yrs., 1 mo. and 3 days. Funeral services on the 13th, conducted by W. S. Gottshall at the house and A. B. Shelly, assisted by J. S. Moyer and A. S. Shelly at the chnrch. Interment at West Swamp Mennonite church. Funeral text, Psalm 23: 4.

SHELLY.—On January 18, 1897, in Milford, Bucks county, Pa., Constantin Shelly, aged 2 months and 14 days. Funeral services were held on the 22d by O. F. Waage at the house, speaking from John 14: 19, and by A. B. Shelly at the church, speaking from Matt. 18: 11. Interment at St. John's Lntheran church, Spinnerstown, Pa.

CONTRIBUTIONS.

For our Indian Mission, received during the month of December, 1896.

From cong. at Berne, Ind., $200.80; Berne, Ind. S. S., $45.90; Collection at the Silver Wedding of Johann Suderman and wife of Lehigh, Kan., $10.00; Zion cong. Ia., $9.75; Ang. Krehbiel, $2.00; Collection at wedding of Peter Krehbill and Ida Leisy, $6.55; Otto Krehbiel, Donnellson, Ia., 25c.; cong. at Loretto, S. Dak. $5.00; cong. at Colfax, Wash., $15.00; West Zion cong., Moundridge, Kan., $35.06; John Janzen, Kan., $2.00; cong. at North Danver, $20.19; First Johannisthal cong., Kan., $5.85; Christian, Kan. S. S. $27.93; P. C. Geering collected at a school festival, McPherson Co., Kan., $1.50; Hillsboro, Kan. S. S., $9.50; First Menn. cong, Phila., Pa., $22.00; a friend of missions $5.00; Neu Alexanderwohl cong., Kan., $60.00; Salem cong., Dalton, Ohio, $7.70; Canton cong., Kan., $6.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Publication Fund.

From R. Riesen, Hillsboro, Kan., 50c.; Jacob S. Moyer, Centre Valley, Pa., 75c.; Wm. Ewert, Hillsboro, Kan., 75c.; D. A. Auernheimer, Cantonment, $1.70.

Gratefully acknowledged,
MENN. BOOK CONCERN.

For the Mennonite Orphans' Home at Halstead, Kansas, received from July 10 to December 29.

From Jacob Rnpp, Moundridge, Kan., $5.00; a sister in Henderson, Neb., $2.00; C. B. Krehbiel, Moundridge, Kan., $5.00; Chr. Schowalter, Donnellson, Ia., $1.50; Maria and Helene Janzen, Mt. Lake, Minn., $3.00; J. S., Newton, Kan., $8.00; J. J. Suderman, Lehigh, Kan., $10.00; County Clerk of McPherson Co., Kansas, part payment for 3 children, $50.00; Daniel Haury, Newton, Kan., $5.00; Gustav Harder, Brainerd, Kan., $5.00; Val. Krehbiel, Moundridge, Kan., $5.00. Acknowledged with thanks,
H. DALKE, Treas.

BOOK NOTES.

CONSECRATION.—More than two years ago "Consecration" was noticed in "The Mennonite" but so excellent a book cannot be too often brought to public attention. It is a most helpful little work to everyone desirous of living a holy life. The interesting preface tells of the conversion of a sailor in a distant part of the world throngh reading "Consecration." The author and publisher is the "anti-infidel," H. L. Hastings, 47 Cornhill, Boston, Mass. Price, cloth, 25 cents. Every reader of this notice would do well to obtain a copy of this book, which has been highly commended by many periodicals.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

TERMS OF SUBSCRIPTION:

1 copy one year.....30 cents.
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Berne, Adams Co., Indiana.

The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.

Supplement to THE MENNONITE.—February, 1897.

CONSTITUTION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

Adopted at a regular meeting of conference held in the Alexanderwohl church near Newton, Kansas, October 19–27, 1896.

I. INTRODUCTION.

"The General Conference of Mennonites of North America" in the name of a united body of Mennonite congregations, whose origin dates back to May 28, 1860, when the first meeting of the Conference was held at West Point, Iowa, by the representatives of three congregations. In the course of time other congregations from various states of the Union joined this conference in ever increasing numbers, a very important accession coming from the congregations that emigrated from Russia and other parts of Europe. Thus from a small beginning there has grown, under the gracious guidance of God, a considerable and still constantly increasing Church body.

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations, with the object of promoting the "unity of the Spirit in the bond of peace," of a firmer establishing in the common faith, and of rendering mutual assistance in good works. In its meetings the conference offers opportunity to consult and come to a mutual understanding in questions concerning our mission work and the welfare of our church. The conference recognizes its work to be to assist in the building up of God's Kingdom,—at home in such branches of work as itinerant preaching, evangelization, founding of new churches where needed, publication, deaconess-work, care of orphans, establishing of schools, care for the poor, etc.; and abroad by the sending out of missionaries and establishing mission stations, schools, and churches among the heathen in this and other lands.

II. CHURCH REGULATIONS.

1. Our Common Confession.

This conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the only and infallible rule of faith and life; for other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. 11: 3). In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of all oaths, the Christ taught doctrine of peace and non-resistance, and the practice of a scriptural church discipline.

2. Admission.

All congregations of the Mennonite denomination which adhere to the above confession are invited to unite with the General Conference and will be received into the conference on application in the manner as hereinafter defined.

3. Secret Societies.

The General Conference takes the ground that all secret societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God. The apostolic admonition is,—"Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" 2 Cor. 6: 14-15. Christians as members of the body of Christ, can impossibly maintain such fellowship with those who deny Christ and God as the lodge requires of them in that they shall regard and treat one another as brothers, however widely their heart attitude towards God and man would otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into conference. Moreover conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there are any, in which lodge members may already be found shall strive by all evangelical means to purge themselves of this element.

4. Temperance.

Conference also recognizes the Bible teaching that a drunkard can not inherit the Kingdom of God, Gal. 5: 21. A congregation that tolerates among its members the drink evil, can not be regarded as Christian and can therefore not be a congregation in this conference. Recognizing in the so-called saloons and all kinds of drinkhouses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our conference.

5. The Confession Unalterable.

There shall at no time any rules or decisions be made or adopted which shall in any way contradict the principles of faith as laid down in this constitution.

6. Rights of Congregations Inviolable.

The General Conference is not a legislative but an advisory body. Therefore no rule or decision may be passed prejudicial to the rights and independence of the individual congregations.

7. Ordination of Evangelists and Missionaries.

When conference through its respective committees has occasion to call evangelists or missionaries who are to be formally ordained to their respective offices, the ceremony can be performed in accordance with the form given in *Handbook for Ministers*, published by conference.

III. CHARTER.

(The charter is ommitted here but will be found printed in the pamphlet form of the constitution.)

IV. BUSINESS REGULATIONS.—(By-Laws.)

A) External Business Relations.

1. The Election of Trustees.

The trustees shall be elected for a term of nine years, and the terms of the respective members shall be so arranged that at every tri-ennial meeting of conference one-third of the number only shall be elected.

2. Organization of Board of Trustees.

After every election the board of trustees shall organize themselves by choosing from their number a President, Secretary, and Treasurer. They may also elect or appoint of their number such committees as they may deem advisable for the performance of their duties.

Rights and Duties of Trustees.

a) The Trustees have the right to receive bequests and donations, real and personal property, to dispose of and administer the same according to their best judgment. They shall pay out all moneys in their hands according to the directions of donors and the resolutions of conference. They shall be answerable to conference for all their transactions and shall give a full report of all business relations at each meeting of conference.

b) All regulations adopted by the Board of Trustees shall be in accord with the constitution and decisions of conference and shall be binding until the next meeting of conference when they will be subject to approval or change by conference.

c) On questions as to the disposition to be made of money realized from bequests or donations received by the trustees and transferred to any of the standing boards or committees of conference for use in their special line of work, the trustees shall have the right to advise and vote with the board or committee in question. In cases where the trustees for special reasons delay to pay over such money to a board or committee claiming the same, such board or committee shall have the right to appeal to the officers of conference, and where these can not or will not decide the matter then to the conference itself.

d) It shall be the duty of the Board of trustees to represent conference in a legal capacity, carrying into effect all decisions involving legal business transactions, subject to instructions of conference.

B) Internal Business Relations.

1. Membership Rights.

a) Any Mennonite congregation, of whatever branch of the Mennonite church, agreeing to and adopting the constitution, can become a member of this conference provided that on the question of its admission conference decides affirmatively by a majority vote. Such congregation is then endowed with all the rights and privileges of membership and assumes all the duties of the same as defined by these by-laws.

b) Questions of extending the right of participating in the deliberations of conference to individual persons, societies, and corporations, shall also be decided by a majority vote of conference.

c) Each congregation belonging to conference shall be entitled to one vote for every thirty of its communicant members or any fractional part of this number.

d) Congregations that for any reason can not send delegates of their own to conference, may and should authorize brethren or delegates from other conference congregations to represent them with their voting power.

e) Congregations that neglect to have themselves represented at three consecutive tri-ennial conference meetings without giving valid reasons for such neglect and leaving the official inquiry for such reasons unanswered, shall be regarded as withdrawn from the membership of conference and the fact shall be properly entered on the minutes. Such congregations can how-

ever upon application be again received into conference in the regular manner.

f) The right of participation in the deliberations and discussions given to visitors of conference does not include the right to vote. The right to vote given by conference to persons in attendance shall be limited to the sessions of the conference meeting at which it is granted and extend only to questions relating to church work, and that are fully disposed of by a vote on them. Such right does not extend to the business concerns of conference which involve the rights and duties of members, therefore not to the election of standing boards and committees nor to decisions the execution of which falls outside of the conference meeting.

2. Organization and Flection.

a) Upon the convening of conference in regular or special meeting the delegates composing the conference shall present their credentials from the congregations they are to represent. These being received and duly recorded, and an order for the sessions adopted the work of the conference shall proceed.

b) The officers of conference, President, Vice President, and Secretary shall be elected either at the beginning or the close of each conference meeting and shall serve till their successors are elected and enter upon their duties. No person shall be eligible for the same office more than two terms in succession.

c) The President shall preside at all the sessions of conference, shall appoint all temporary committees, and in cases of a tie vote on elections and resolutions shall give the deciding vote.

d) The Vice President shall in the absence or inability of the President preside over the meetings and exercise all the rights and duties of the President.

e) The Secretary shall have for safe keeping all minutes and papers belonging to conference and shall carry on the necessary official correspondence.

f) A recording secretary shall be appointed by the President at each meeting of conference, who shall assist the secretary in making a true record of the proceedings and prepare them for publication.

g) The President and Secretary shall not at the same time be member of any standing board or committee, but shall in the interim between conference meetings stand independent of all boards and committees so that these may in difficult cases apply to the officers for advice, and take them into consultation.

h) The treasurer of the board of trustees shall also have charge of the treasury of conference for general expenses.

3. Appeal.

Personal or congregational difficulties which by their nature should come before a congregation or district conference and generally find their solution there, can come before the General Conference for consideration in the following manner: If the matter can not be settled in the congregation, and the advice of the District Conference does not bring about a satisfactory solution, then, the District Conference having been duly notified, the matter can be appealed to the General Conference and may be taken up by the business committee.

4. Meetings.

a) The regular meetings of the General Conference shall be held every three years. Special meetings may be called by the officers whenever the representatives of at least ten conference congregations or one of the standing boards or committees request it.

b) At the close of each meeting, conference shall decide upon the place for its next meeting. The fixing of the time for the meeting shall be left to the conference officers.

c) During the deliberations of conference the commendable parliamentary rule shall be observed that every person desiring to speak shall rise and first address the presiding officer to be recognized by him. While speaking he shall not be interrupted, so there shall be but one speaking at a time. But the chairman shall at all times have the right to call a speaker to order if he occupies more time than is allotted to the subject or is otherwise out of order.

Standing Boards, Committees, Etc.

a) Conference shall choose from its own number, *i. e.*, from the delegates and members of conference congregations, a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication, each to consist of six members, and a Business Committee of three members. They shall be choosen for a term of three conference periods or nine years, one-third of the number of each board or committee to be elected at each tri-ennial conference meetiug.

b) Each board shall organize itself by choosing a President, Secretary and Treasurer.

c) The Board of Home Missions shall arrange and conduct in accord with the directions of conference all work and undertakings of conference in the line of Home Missions for which no special committees have been constituted. They shall call the necessary workers such as itinerant preachers, evangelists, etc., and administer the funds contributed for Home Mission work.

d) The Board of Foreign Missions shall call and send out missionaries and workers of the foreign missionfield and conduct the work according to the instructions, decisions, and regulations of conference, and administer the funds of the foreign mission treasury.

e) The Board of Publication shall have in charge the publication of church periodicals, Sunday-school and other publications, the conference book store and other departments connected therewith. The board shall employ the necessary workers such as editors, business manager, etc.

f) The business committee shall prior to every meeting of conference prepare a program for the same, which shall be published in the church papers three months before the convening of conference. During the meetings the committee shall arrange the subjects for consideration and lay them in order before conference. All questions and subjects which it is desired to have brought before conference, are therefore to be presented to the business committee. The committee shall also in agreement with the minister of the local congregation arrange for the services to be held in connection with the conference.

g) Conference shall elect a statistical secretary whose work it shall be to gather statistical reports on the number of ministers, church members, Sunday-school pupils, amount of contributions for various purposes, etc., etc., and lay the same before conference.

h) If in the course of time other boards or committees shall become necessary, conference can at any time create the same in the manner as above indicated.

i) All standiug boards and committees shall hand in written reports at each regular meeting of conference. Furthermore all decisions and instructions to workers, as also the reports of the latter, shall be officially preserved and laid before conference whenever demanded.

k) The election of officers of conference, trustees, and standing committees and boards shall be by ballot. Temporary committees shall be appointed by the President.

l) The vote for officers shall be free without nomination; for the boards and committees after a free nomination.

m) Vacancies in the standing committees occurring between conference meetings shall be filled for the interim by appointment by the conferenee officers. At the following meeting conference shall besides the regular elections fill also these vacancies for the balance of the unexpired terms.

n) No person shall be chosen upon more than one of the standing boards or committees. But the trustees being a purely business board, shall be eligible to any of the standing church boards. Likewise members of standing committees may be appointed on temporary committees, which have to serve only during the meeting of conference.

o) The boards and committees shall always be elected in the same order in which their reports are called for at that meeting of conference.

6. Duties and Rights of Conference Members.

a) Each congregation belonging to the conference has besides the rights above defined, also the right of ownership in all the conference property. But all these rights cease when a congregation withdraws or is expelled from conference.

b) Conference expects of all its congregations that as far as possible they shall be represented at every meeting and that they seek to further the interests of conference during and between the meetings.

7. Treasuries.

Conference has the following treasuries and reserves to itself the right to increase or diminish the number according to its needs:

a) A general treasury to defray the expenses connected with conference meetings and such other expenses as can not properly be paid ont of any of the other treasuries. This treasury is in charge of the treasurer of the board of trustees.

b) A treasury for Home Missions which is in charge of the treasurer of the Home Mission Board.

c) A treasury for Foreign Misions in charge of the treasurer of the board of Foreign Missions.

d) A board may choose its treasurer from outside its own number in which case the person so chosen shall be, by virtue of his office as treasurer, a full voting member of the board.

8. General Provisions.

a) All resolutions and decisions of conference passed prior to the adoption of this constitution and which conflict in any way with any part of the constitution are hereby repealed.

b) Conference can make amendments to this constitution by a two-thirds vote in favor of any amendment. The proposition for an amendment must be put into the hands of the program committee at least three months prior to the meeting of conference at which it is to be voted on and shall be published with the program of the conference.

c) No amendment to the constitution shall be voted on at the same session at which it is for the first time brought up for discussion.

THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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ANGELS.

In the old days God sent his angels oft,
To men in threshing-floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace;
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

And tho' their angel-names I do not ken,
Tho' in their faces human want I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware.

Margaret E. Sangster, in Independent.

CONVENTION TOPICS.

At the Sunday school convention recently held near Pandora, O., a number of subjects were discussed which are of general interest. We present herewith brief abstract of some of these discussions as we translate them freely from the German report published.

First topic: Do our Sunday Schools measure up to their opportunities? Discussed by Christian Baumganer:—At the beginning of a new year it is customary for farmers, businessmen, and mechanics to examine carefully into their business to see how it has been going, whether there has been progress or retrogression, gain or loss, and where improvement may be made in order to achieve better results. Should not likewise every Christian at such times earnestly examine himself with what degree of faithfulness and with what results he has made use of the means of grace and the opportunities that the Lord bestowed upon him? Glorious opportunities were placed before us; how have we used them? Have we always been in our places when it was possible in the Sunday-school and elsewhere, and have others been encouraged by our example? It may be said here that it is very helpful and productive of great blessing for the Sunday school if the ministers and older members regularly take part in the work, bring the children and young people with them and thus exert a good influence.

Second topic: What application has Heb. 13: 7 to the Sunday school teacher and what is the responsibility of his office? Discussed by D. S. Bischi:—According to the English version this passage refers not only to ministers and Sunday-school teachers but to all under whose guidance and direction we may stand and who teach us the word of God. Not only the ministers and Sunday school teachers are called to be workers for the Lord, but all who have put on Christ. All are responsible for the right use of the opportunities offered them, as also for the influence of their teaching in word and deed. Sunday-school teachers should be very careful in this direction, and in love should labor with prayer for the cause of the Sunday school. Christ must be our ideal and our aim must be more faithful and earnest work for Him.

Third topic: Christian activity as a factor in the prosperity of our Young People's Societies. Discussed by J. A. Amstutz:—Christian young people's societies to be true to their name must show Christian activity; they must put in action what they teach. Only to make plans without carrying them into effect has little value. Our societies should be schools of practice in the work for the Master. Jesus must be our exemplar in the society as in all things. Working after Him as our pattern we extend love's helping hand to the distressed, the needy, the forsaken. In such work the blessing of the Lord will not be wanting. There are instances innumerable where acts of Christian love in themselves seemingly insignificant, have borne precious fruit.

Fourth topic: What is the object of Young People's Societies and how can it be best attained? Discussed by Peter Bixel, Jr.:—The object of young people's societies is to unite the energies of the young in Christian work and to incite to activity. The meetings of the society afford opportunity for practice in public speaking, in written productions, and in singing, but we need to be on our guard against abuses, for the enemy is ever seeking to lead us astray and to keep us from attaining the highest good. One object of young people's societies should be to circulate good literature in order to forestall and to counteract the influence of the baneful literature which is being sown thick by the enemy. Older people too should take part and thus assist and encourage the young. Love should be the underlying motive in it all.

From small beginnings we must go on to greater achievements. By doing we learn: practice makes perfect. Every one should have something to do, and do it. Without diligent effort there is no progress. Our motto should be, "Inward, upward, onward." Activity, subjective and objective, is essential to the success of any cause. Meeting together in kindness and love we should press forward with courage and zeal step by step, looking up to God for needed grace and strength.

Fifth topic: What can we do to improve the surroundings for our young people? Discussed by C. C. Moser:—Being ourselves a part of the surroundings in question, our efforts to improve them must begin with ourselves. In this we need the help and enlightening of the Holy Spirit. Christians should lead a life of separation from the world. They must be known by their daily walk and conversation. If we want to win the world for Christ and save sinners out of the mire of sin, we must not be conformed to them, but must take our stand decidedly on the side of Christ. Every one, even the least, can exercise a good influence upon his surroundings by a steadfast and consistent life in the spirit of Christ. To this end we need the preparation of the spiritual armor (Eph. 6: 11–18) and must keep a constant careful watch over our thoughts, words and deeds, proving ourselves by looking into the perfect law of liberty and continuing therein. The erring ones we should correct in love and point them to the right way. This applies also to the young brethren and sisters as well as the older ones. By their good example they can exercise a good influence on their surroundings.

Sixth topic: What characteristics are essential in a Sunday school teacher that he may win souls to the Lord and establish them in the truth? Discussed by Theo. Amstutz:—If a teacher would win his pupils for the Lord he himself must be the Lord's and his heart filled with love. Love for their souls must be a constraining power in his work. Love goes a great way, especially with the younger pupils. In his general conversation he should be attractive, friendly and agreeable. The fruits of the Spirit should burst forth out of a heart renewed by the Spirit of God. His life and conduct must give evidence that he is thoroughly convinced of the truth that God looketh upon the heart. His instruction must be clear and convincing. Following the example of the Saviour he should earnestly intercede for his pupils at the throne of grace and cultivate a lively interest for each one personally. He should make good use of such time as he can get for the preparation of the lesson, and look to God for guidance and blessing.

Seventh topic: Object and value of Normal Classes. Discussed by P. C. Suter:—Normal classses are something new in this neighborhood. The word "normal" comes from the Latin and means "according to rule or pattern." A normal class therefore is one in which instruction is given as to proper methods of teaching and of conducting Sunday-school work in its various phases. Another part of the work of the normal class is to direct the members of the class in a systematic and thorough study of the Bible. If possible the class should be so arranged that it can be participated in by the teachers of the school and others who desire a more thorough and intimate acquaintance with the word of God and who take an interest in promoting the welfare and efficiency of the Sunday school.

Dwight L. Moody, in Altoona, Pa., said publicly: "The Saviour says, 'In secret have I said nothing.' I do not see how a Christian can join a secret society. The command is, 'Be not unequally yoked with unbelievers.' If you join hands with the enemies of Christ in such associations, they will outvote you and lead you into sin. Years ago I thought of joining a secret temperance society, and about that time they decided on having a dance. That was enough for me. I determined never to have anything to do with such societies."

HIDDEN EVIL.

Mr. and Mrs. Wilbur were the owners of a beautiful house on the Hudson, a few miles above New York. It was surrounded by fine old shade trees, well cultivated fields, a variety of choice fruits, a well-appointed stable, carriages and horses; in fact everything to make it not only a delightful residence but in summer a very attractive resort for their numerous friends and relatives.

"Well, mother, we are to have more company," said Lizzie Wilbur, entering the library where her mother was busy writing.

"Is that so? I was just writing to your Cousin Anna to tell her she could come now. It is the first week we have been without company since early this spring. Every spare room occupied, and hardly a spot left for any of our near relatives."

"Yes, and I did so want a quiet visit from Cousin Anna and breathing time to look over my wardrobe and freshen up some of my dresses before the midsummer heat."

"Well, dear, that is one of the disadvantages of living just out of the city. Friends are not apt to forget you when summer comes. But, Lizzie, you have not yet told me from whom your letter comes."

"It is a sort of joint note from Mr. Clancy and Mr. Jack Dayton. I met them during the winter when visiting in New York and invited them to come out and see us, and they promised to do so. I had forgotten about it until receiving this note. And now they propose to avail themselves of my polite invitation if agreeable to us all. Lou Dayton may accompany her brother. I rather fancy she is engaged to Mr. Clancy."

"Well, dear, we must be 'given to hospitality,' and after all it is pleasant to have it in our power to entertain our city friends, who can so easily run up here for a day or two when not able to spare time from business to go to fashionable resorts where they find less rest and recreation. Now, Lizzie, please see that the rooms are in good order, and tell Jane to make some fresh cake. I hope our brandy peaches are not all gone, for gentlemen like them. See, too, how we are off for wine. It is a good addition to pudding-sauce, and though I don't approve of using wine freely at the table, yet a glass of claret at dinner can harm nobody."

The expected guests arrived in due time, and with good appetites for their dinner. Mr. Clancy declined to take wine, but toward the close of the meal, after pronouncing the pudding excellent and passing his plate for a little more sauce, he decided to have his glass filled. He seemed greatly to enjoy the wine-jelly; and, Mrs. Wilbur thought, partook rather freely of the brandy-peaches, while she did not quite like his excited manner of talking. His eyes glistened, he talked rapidly, and altogether appeared so little like his usual quiet self that his friend Jack Dayton in a half wondering tone said:

"Why, Clancy, the fresh country air seems to have exhilarated you; I never before saw you in such high spirits!"

Mr. Clancy turned pale, then flushed, and with a half sad glance towards Miss Lou Dayton, replied:

"I am making the most of pleasure now, for I must take the return train to New York immediately."

"Will Clancy, what do you mean! Return to New York this evening? Why, I thought we had all accepted Mrs. Wilbur's kind invitation for over Sunday!"

"You cannot attend to any business to-morrow, Mr. Clancy," said Lizzie; "so do stay with us now you are here!"

"Preposterous! What can you do of any importance in New York until Monday?" exclaimed Jack, resting a hand on his friend's shoulder as they arose from the tea table. But nothing could persuade him to remain longer. He took leave hastily and in a very excited manner, and rushed away to the depot.

Jack, thinking his friend must have suddenly become crazy, said he had better follow, and advised his sister, now completely overcome, to remain until Monday. He was "sorry for the sad termination" of their pleasant visit, etc.

Not one of that little company knew that Will Clancy had once been given to the free use of intoxicants. After a fearful struggle he had become, as he supposed, fully reformed. And now, doing well in business, and with bright prospects before him for a happy life, he was a new man. Had he known the nature of the sauce to the pudding he would have politely refused it. But the sweetened sauce had just enough wine not to smell of it, and scarcely to taste of it more than of any carefully used flavoring. But being followed by what was called lemon-jelly—though in reality highly flavored wine jelly—and by brandy peaches, placed before the young man, who was exceedingly fond of peaches, the demon awoke in him; he felt a wild craving for the claret, and then suddenly realized that he had lost control over himself, and with a cry of despair, such as none could forget, left his friends to return to the city.

All felt uneasy. Mrs. Wilbur alone suspected the cause of Mr. Clancy's actions, and wondered if she could hold herself guiltless. She had declared that wine could not do any harm in pudding sauce. But what about the other enticing forms in which wine—or in fact still stronger liquor—had been used? Had she not noticed with some pride and pleasure how fast her favorite dish of brandy-peaches usually disappeared when gentlemen were at tea? And did not some experience with the world give her an inkling as to their effect upon Mr. Clancy?

A restless Sabbath day they all spent, and Mrs. Wilbur's feelings were not quieted when at the evening service the text was given out: "Am I my brother's keeper?" In a clear and forcible manner the minister showed in how many apparently innocent ways we may lead a brother astray, and in doing so not be left guiltless.

Her fears were only too true. In a sad but truthful letter Mr. Dayton wrote of the downfall of his friend, and spoke of his own sister's wrecked happiness and complete prostration through the shock. "And it has all come about through use of wine and brandy in cooking; wine in a disguised form. Had it been placed openly on the table Will says he would have resisted it, as he has many a time since pledged himself to refrain. But he never dreamed of the sleeping lion being roused in him through the insidious form in which the serpent was hidden at your table. We both plead that you will never again thus lead any one into temptation."

And Mrs. Wilbur resolved that wine should never again appear at her table in any form whatever.—*Am. Messenger.*

Everybody with whom a Christian has dealings ought to find out that he carries the Golden Rule in his heart.

GOD IN THE BOOK.

She was only a fruitseller—this girl of fourteen—and as she sat behind her neatly arranged stand, she improved the time when trade was slack, in reading her Bible. So absorbed did she become, that she did not hear the footsteps of a man who was passing by, and was startled by his question:

"What are you reading that interests you so much?"

"The Word of God, sir," she replied.

"Who told you that the Bible is the Word of God?"

"God told me himself"

"God told you? Impossible! How did he tell you? You have never seen him or talked with him."

For a moment the girl sat confused and silent. The man, who was a sceptic, and took delight in destroying the faith of people in the Scriptures, thought he had won an easy victory. Suddenly she looked up with a flash in her dark eyes, and asked,

"Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" replied the man smiling somewhat contemptuously, for he thought the girl was trying to hide her ignorance. "Who told me?" The sun tells me this about itself. It warms me, and I love its light. That is telling me plain enough."

"Sir," said the girl, "you have put it right for both Bible and sun. That is the way God tells me this in his Book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in the heaven so sure is God shining through this book."

The sceptic was silenced. The girl's heart experience of the power of God's Word was an evidence he could not shake.—*S. S. Lesson Illustrator.*

"PAY JOHN WILLIAMS."

At a prayer-meeting "down East" a man noted for his failures to meet business obligations arose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around, and said again, "What shall I do to be saved?" Again, with more solemn tone, he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet-anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the Church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go and pay John Williams."—*Mid-Continent.*

DOUBLE-TONGUED.

A writer, commenting on the reply of the Chancellor of the Exchequer to a question concerning the Berlin Congress, says, "We seem, in fact, to be gliding into the use of two tongues, one for the ordinary business of life, and one for diplomacy."

Surely this gentleman has forgotten the well-won description of an ambassador, as "a gentleman who is sent abroad to tell lies for the good of his country." Diplomacy from time immemorial has used words rather to conceal its meaning than to express it. In the high quarters where state craft is carried on, the dictum of George Herbert is utterly rejected: "Dare to be true, nothing can need a lie." Lies seem to be about the most necessary stock in trade of the managers of domestic and foreign politics. Our book of synonyms has a very suggestive list—*finesse*, trick, dodge, ruse diplomacy."

It is earnestly to be hoped that the contagion of political examples will not spread through other classes of the community, and yet there is great fear that it has already done so. Among the clergy there has been no little talk of words used in a natural and unnatural sense, and many labored treatises have been complied to explain away the self evident meaning of language. In polite society it used to be customary to deny one's self, and "not at home" was a fashionable mode of lying. This habit has, we trust, come to an end, but many of the compliments still exacted by etiquette may come under the same censure. Men who hate each other are full of "My dear Sir," and call themselves the "obedient servants" of persons whom they regard with supreme contempt. These are mere straws, but they show how the wind blows.

However much falsehood may be tolerated by society, it is none the less loathsome to every pure minded man; but it is not one whit the less abominable in the sight of God because men combine to keep it in countenance. Its most horrible form is seen when professing Christians become double-tongued and have one voice in religion and another voice in common conversation. Who is not disgusted with lips candied with affected love, and yet bitter with malicious hate? It is dreadful to speak like a saint at one time and like a devil at another. We have known persons who have talked so unctiously of divine things in religious meetings that they have won a high repute for godliness out of doors, while at home under the little provocations of common life, they have habitually raved and stormed, and their children and servants led a sorry life. This thing deserves no quarter. Occasionally we hear of fictitious experiences, and listen to wonderful narratives of events which never occupied; this also is execrable.

Actions have as plain a voice as words, and there is a duplicity of life which is quite as evil as verbal falsehood. Many characters are double-tongued. Spence said of Lady Mary Worthly Montague, that she was a shining character, "but like a camel she is all irregularity, and always wandering." He calls her "the most wise, most imprudent, loveliest, most disagreeable, best natured, cruelest woman in the world." These forms of practical contradiction are common; some are *intolerably* liberal, others are *ferocious* advocates of peace, or *intemperate* upon intemperance. We have known persons who were rashly slow, and imprudently wise. Hot and cold in five minutes. You would think the man to be two persons till you revised your opinion and reckoned him to be nobody at all because one side of his character neutralized the other. Nothing is more sad than to see that things do not tally in a man's character. We have known great pleaders for generosity who were themselves miserably stingy. We have heard of persons who have been wonderful sticklers for "the truth," meaning thereby a certain form of doctrine, and yet they have not regarded the truth in matters of buying and selling, and with regard to the reputations of their neighbors, or the incidents of domestic life. "These things ought not so to be." If by speaking the truth we shame the devil, we must be consistent in it as long as we live, or surely the devil will shame us.—*Chas. Spurgeon.*

FROM SLAVE TO BISHOP.

Abraham Grant, one of the bishops of the African Methodist Episcopal Church, was once a slave, part of the property of Franklin Raulerson, a Florida planter. Bishop Grant says: "When my master returned from the battle-field, he told my brother and myself that we were going to be free, and asked us to go to Columbus, Ga., with his brother-in law to be sold, as it would help him out." The two men did not meet again until a few weeks ago, when the Bishop was presiding at a Conference in Tampa. F. Raulerson, anxious to see his old slave, but not having money enough to pay his railroad fare to Tampa, hitched up his horse and drove fifty miles to that city. The following report of the meeting of these two men in such altered circumstances of life is given by *The Florida Citizen:*

"The many memories which the meeting revived awoke tender feelings. Thoughts of the old days, when Grant was an unlearned slave and the master a prosperous planter, arose, and the present circumstances marked a strange contrast. The hand of time had fallen heavily upon F. Raulerson, and financial reverses had reduced him to poverty. Bent with age and clothed in humble garments, he sat in the presence of Bishop Grant, who had risen above his race and stood as an honored man in the ministry, with the comforts of life attending his high position.

"During their conversation Bishop Grant asked his old master if he could do anything for him. He told him that if he would leave Florida and go to his (the bishop's) home in Texas, he should be provided for during the remainder of his life; but this F. Raulerson declined, as he had a little home here and felt that he had but a short time longer to live. Before leaving the room he said to the bishop:

"'Bishop, I have but a short time on this earth, and I want you to do something for me, if you can, when I die. I want you to perform the last ceremonies over me. Do you think that you can come and bury me?'

"Bishop Grant assured him that his wish would be granted, and that he would surely come. After the talk F. Raulerson was taken over to the church where the Conference was in session, and as the two men walked up the aisle together, arm in arm, a hush of expectation fell upon the congregation. As they reached the chancel rail they turned, and Bishop Grant introduced F. Raulerson as his former master. With tears coursing down his cheeks he spoke kind words of him, and called upon his brethren to look upon them at that moment as an example of the feeling that should exist between the races, for said he, 'We are all of one Creator and all of one image; we were raised together and should be brothers.'"—*Selected.*

LET THE MUD DRY OFF.

A great man once said, "There is no defense against mud slinging except moving on. If I can go fast enough, the mud will dry and fall off." The same is true of every form of superficial or of unfriendly criticism. If your work is important and your cause just, go on with it, regardless of what grumblers or pessimists say. It takes few brains and less character to find fault. Complaining is cheap. Fools and cowards can tell "how not to do things." Never criticise a building until the scaffolding is down and the grading done. Most criticism is done before, and by those who are neither architects nor builders. If one's work is right as to motive, and according to the Will of God, let that be the end of controversy or care, so far as the opinions of men are concerned; most of all the opinions of professional faultfinders. Every man who has a plan in his life, and a noble purpose, must expect at times to be misunderstood, but he can afford to wait. He has the approval of his own conscience, which is the only supreme tribunal this side of God; and he has the assurance that in the end people will discover what he has aimed at, and acknowledge its value. Blessed is he who can say, "You who scoff to day will come back to praise to-morrow, for God will vindicate his own."—*Evangel and Sabbath Outlook.*

THE GUIDE'S LESSON.

In the summer of 1878 I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the services of the day he gave me unconsciously a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. He asked for all, but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpen-stock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again led the way. And now, in my freedom, I found I could make a double speed with double safety.

Then a voice spoke inwardly: "Oh, foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself, "And even thus will I follow. Jesus, my guide, my burden-bearer, I will rest all my care upon him, for he careth for me."—*Sarah Smiley.*

MAKING OBEDIENCE POSSIBLE.

God never issues a command without making obedience possible. Every precept contains a promise. Christ teaches to ask food for the present "day by day," so He commands us to go forward from where we are to-day, and therefore we shall always be advancing. As food for to-morrow will be given to-morrow, so strength for duty. Whatever the difficulty of advance, He says, "My grace is sufficient for thee."

Learn to say no, and it will be of more use to you than to be able to read Latin.—*Spurgeon.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. B. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MARCH, 1897.

The large and deeply spiritual gathering in the city of Reading Feb. 18th to 21st, shows that the work of the Young Men's Christian Association is not waning in the old keystone state. It was the largest and most enthusiastic convention of the association ever held in the state. To look upon such a phalanx of young men earnestly enlisted in the work of saving and uplifting their brothers inspires one with new hopes for the future. In this blessed work for the young men the sisters are not out of sight. The ladies' auxiliaries were also well represented at Reading.

A marked copy of a local newspaper published at Berne, Ind., sent to us recently, contained an article in which were set forth the claims of that place as a most suitable location for a Mennonite school for the Middle district. Judging from the tone of that article and the definite propositions in the way of inducements therein announced, school talk must be getting pretty lively out there, and something may be expected to develop shortly. A good Normal and College Preparatory school with a department of Theology and Practical Training for Christian Workers, in that section of the country, would be an excellent thing for our people and would no doubt receive liberal patronage from the surrounding communities.

There is no class of people seemingly more determined in their efforts to break down the observance of the Lord's Day than the Seventh-day people. They seem to glory in any sign of weakening that they think to observe. When unbelievers and worldly-minded professors of Christianity for the sake of worldly pleasures and worldly gain disregard and desecrate the day, these sticklers for Saturday are ready with the explanation that the reason for such disregard and desecration is that we don't have the right day. The implied claim is that if we observed the seventh day all this would be different. But such a claim surely finds no warrant in the history of Sabbath observance from the time of Moses on. In the Mosaic dispensation great stress was laid on the law of the Sabbath, and yet no other law of the decalogue was more frequently and more persistently disregarded and abused than the fourth. Almost continuously the Lord by the months of His prophets must chide with His people and pronounce dire punishment upon them for trampling His sabbath under foot and doing their pleasure on His holy day. "My sabbaths they greatly polluted;" even the priests "have hid their eyes from my sabbaths." The fact is, the observance of the Christian sabbath by the church of to day, indifferent and bad as it is, would yet, we think, compare favorably with Israelitish Sabbath observance. It takes eyes blinded by prejudice or wilfully shut against the truth for the sake of argument, that can not see that the forces which to day seek to undermine the Lord's Day are the same that were pitted against the central law of the decalogue in the olden times. Whoever throws his influence on that side should stop to think in what company he stands. One thing is certain,—The most earnest and the most spiritually minded followers of the Lord Jesus to day are, and at all times have been, the most careful observers of the Lord's Day; and as spirituality is revived in the church there will be a return to a better observance of this holy day.

FROM OUR CORRESPONDENTS.

Bally, Pa.—On Sunday evening, January 17, the Hereford C. E. Society celebrated its tenth anniversary. Mr. C. R. James, of Allentown, was present by special invitation and gave an interesting talk on committee work. He explained the duties of the different committees. He said that some societies failed to do effective work simply because their committees were lying in a torpid state. He encouraged the committes to go and do active work.

It seems his talk was not in vain. One of the committees, which before had been inactive being at a loss to know what they might do, announced a meeting shortly afterwards to take active measures in their line of endeavor. I have reference to the "Good Citizenship" committee. It is a common fallacy that in the country there is no need for a "good citizenship" committee. But our committee is finding the reverse. Let them go on in their well directed efforts, and their labor will not be in vain, however unpromising the prospects at first may be. The mission committee likewise is planning for an improvement and extension of its work.

Our society has indeed been blessed so far. Only one of its members has departed to that Home above. Old members are scattered in all directions doing effective work for the Master's cause. Most of these members wrote encouraging letters, which were read on the above-named evening. One particularly encouraging letter was received from the founder of the society, Rev. C. van der Smissen.

On Sunday evening, February 7, the society used the special program prepared by Rev. J. H. Bomberger for Christian Endeavor day. The meeting was well attended.

Our Sunday-school has been gladdened by the return of one of its old members and former Superintendents, Rev. Henry M. Landis. For the past eight years he has been working as a missionary in Japan. In several addresses made to the school he spoke of the progress of Christianity in Japan. After a brief stay with his parents and friends, he expects to return to his labors in his chosen field.

Clarence Centre, Pa.—During the first week in January, the week of prayer appointed by the Evangelical Alliance, meetings were held every evening in our church except Saturday evening, when we met at the house of the pastor, Bro. Jacob Krehbiel. The meetings were well attended and were the means of blessings received.

On January 18th, Bro. U. S. Amstutz, of Bluffton, Ohio, started a two week's course of instruction in vocal music given to a class of young people here. The class was well patronized. Bro. Amstutz proved himself a good teacher in his line. He was well liked and made many friends during his short short.

On February 2nd, Bro. A. M. Fretz, of Souderton, Pa., came here to conduct a series of meetings. For two weeks meetings were held every evening and on Sundays in the morning. The attendance was good and a deep interest manifested. During the days house-to-house visits were made, where we spoke with the people in reference to their souls' interests, read portions of Scripture and prayed together.

On the 13th, Bro. Fretz, accompanied by the writer, went to Stevensville, Ontario, where a prayer meeting was held that evening at the house of Bro. Jacob Danner, and on the following day (Sunday) Bro. Fretz preached in the church in the morning and evening. We had a blessed time together and on Monday after making several house visits we returned to Clarence Centre. Here the meetings were resumed and continued during the week, as also the private visits. On Sunday morning, the 21st, the last meeting of the series was held at which Bro. Fretz spoke to a very attentive audience. May the Lord bless the work of the dear brother and add His reward for time and eternity.

As one of the direct results of the meetings, three persons have been led to repentance and confession of their faith in the Lord Jesus and will soon be baptized and received unto the communion of God's people. It is hoped that many more will till Spring be led to come out on the Lord's side.

Our ladies' sewing circle meets on the first Wednesday of every month making things for the Indians of our mission stations. The meeting on March 3d will be at the house of Bro. Jacob Krehbiel. With fraternal greetings to all MENNONITE readers. JACOB EBERHARD.

EXAMPLE BETTER THAN PRECEPT.

BY A. S. BERKY.

It is a noble thing to teach. To cause others to know that which lifts them up to a higher plane is one of the most honorable of all callings. This is true of the teaching of all truths, but particularly of spiritual truths. Christ said to his disciples sometime after the resurrection: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world," Matt 28, 19–20.

This command, to teach, was not only meant for the remaining eleven disciples of Jesus, nor can it be understood to refer only to ministers of the Gospel and those actually engaged in teaching the word of God, but to all Christians. It is the duty of every Christian, not only to work out his own salvation with fear and trembling, but to bring the glad tidings of peace and joy to all those with whom he comes in contact. This may be done, not only by actual teaching, but by leading consistent Christian lives. How much more could the Christian Church accomplish if every member were sincere; if their prayers, their teachings, and all their business affairs would run parallel instead of diagonal as they often do.

The world watches closely every step the Christian takes, and if his life is not in accordance with the teachings of the Bible and his own

profession, not only will he be condemned as a hypocrite, but the whole cause of Christ will suffer thereby.

A certain minister was once accused of being inconsistent, of not practicing what he preached. He replied: "Do not follow my example but my preaching. If you do what I tell you, you will be saved." But how can a minister or a teacher reasonably expect his hearers or pupils to do that which he himself is not willing to do? Christ's command was almost invariably, come, follow me; and unless you, my dear reader, can say to those to whom you speak concerning the welfare of their souls, accept the Saviour I recommend to you, and come we will worship him together; and unless your life be such a one that it does not belie your speech, you would better take your name from the church book; for you are not a blessing but a ban to the church.

"Thou must be true thyself
If thou the truth would'st teach;
It needs the overflow of heart
To give the lips full speech."

CHRISTIAN LIBERTY.

BY A. B SHELLY.

Notes from a recent sermon.

Gal. 5: 13. Man was created a free agent. By the fall the free-agency of man was lost. Christ has come to restore that which was lost. Now all are called unto liberty. The liberty or freedom which Christ has restored back to us is:

1. *The freedom of choosing or deciding for one's self.* Adam and Eve, being free agents, had the liberty to choose between good and evil. They chose that which was evil and disobeyed God. Thereby their free agency was lost and they could no longer choose for themselves. They had become the bond slaves of satan, and without the grace of God they could never have come baek into the service of God again. Much as they might have desired it, a return to their former master was an utter impossibility for them. The cherubims with the flaming swords kept them from returning to the garden and from partaking of the tree of life. But Christ, who was promised to Adam as the one to bruise the head of the serpent, has come to remove the cherubims from the door of the garden and open the way to the tree of life. By faith in this promise Adam obtained his free will again, so as to be able to choose for himself between good and evil. So we in like manner are at liberty to choose for ourselves. Our free-agency is restored. Now we can choose good or evil, life or death, salvation or destruction. All are at liberty to come to God, to obtain the forgiveness of sins and be accepted as the children of God. But what Christ has done does not yet save anyone unless he decides to leave his sinful ways and accept salvation from sin by faith in Jesus Christ our Lord. All are, however, at liberty to do this, and hence all may be saved if they will. Our free agency as to accepting or refusing Christ is restored, and there is no reason why any one should remain unsaved unless he chooses to remain so. Hence if any one is lost he has to blame himself for it.

2. *Believers are free from the curse of the Law.* The Law has no power to save. Its two fold object is to reveal God's will and proclaim His requirements, and to condemn those who transgress the law. All are by nature under the Law and its condemnation. All have transgressed against its requirements. There is no difference, all have sinned and come short of the glory of God. Rom. 3: 23 But Christ has fulfilled the Law for us. He has become an offering for our sins. He has borne the penalty of our transgressions. He has suffered for our iniquities. He has paid the prize for our redemption. Now there is no condemnation for those who are in Christ Jesus. If one sincerely repents of his sins and calls upon God by faith in Jesus Christ for forgiveness he has the remission of all his sins. Though his sins may have been as scarlet, yet they are made white as snow; though they were as crimson. they are made like wool. As there is no guilt remaining the Law has no power over him and can no longer condemn him. The believer is therefore free from the Law and the curse of condemnation.

3. *The believer is made free from the dominion of sin.* All are by nature subject unto sin. All are carnally minded. But the carnal mind is enmity against God, for it is not subject unto the law of God, neither, indeed, can it be. Rom. 8: 7. The natural man can therefore not please God. All his thoughts and inclinations, his deeds and his actions are sinful, because they issue from a carnal mind and a heart devoid of faith and love. The carnal man does not live unto God but unto himself. All his motives are selfish motives and whatever he does he does for his own self gratification and self aggrandizement. On account of this his carnal and selfish spirit all his works, though they may apparently be good in themselves, are sinful in the sight of God, because the one who does them is not actuated by the spirit of faith and love. But the object of Christ's redemption is to make us spiritually minded. He is to take away from us that carnal, selfish and wicked nature and create within us the spirit of faith and love and filial obedience unto God and His law, by which we no longer live unto ourselves but unto Him who has redeemed us. Believers are therefore no longer under the bondage of a wicked and carnal mind but are restored to the freedom of the children of God, having received that spirit of adoption by which we cry, Abba, Father! But the sinner is also enslaved by the power of habitual sin. The one is under the power of the sin of intemperance; another under the power of dishonesty; another is the subject of pride; another is controlled by his own lusts; and others again by different other sins. So firm a hold has sin upon many, and so firmly are they bound under its dominion that it seems impossible for them to release themselves from its fetters and to relinquish doing that which they know is evil and tends to bring destruction to both body and soul. The most earnest and sincere resolves frequently avail nothing. The spirit may indeed be willing but the flesh is weak. The first opportunity and temptation to sin finds the sinner breaking his resolution and falling back into the service of this strange and cruel master again. But Christ has purchased liberty for all. Freedom from the dominion of sin and satan as well as from the curse of the law. He has conquered both sin and satan. By humble repentance and sincere faith in Christ the sinner also obtains power to overcome the temptation to sin and to do that which is right in the sight of God. He will indeed not be saved from all temptations from without, nor yet wholly from the lusts of the flesh within. But by the grace of God bestowed upon him he possesses the necessary power to overcome all temptation, and by watching and praying and contending against the darts of the evil one, whether they come from without or from within, he will be enabled to abstain from sinning, and lead a life holy and acceptable to God. He can do all things through Christ which strengtheneth him. Phil. 4: 13. There is therefore no longer any necessity for any one to live in sin, and do that for which his conscience condemns him. Yea, there is no longer any excuse for sinning, for we are called unto liberty from sin.

4 *The believer enjoys freedom of action.* He is at liberty to live according to his own convictions, and to follow the dictates of his own conscience. The one who truly believes has given himself wholly unto God. His sole object is to live for the Lord. The revealed will of God, as he understands it, constitutes the only guide of life for him. His knowledge and understanding may indeed be imperfect. He yet sees through a glass darkly. He may err in some things. Yet his convictions and his understanding must remain his guide of life. No one has a right to require of him to do that which his conscience forbids him, or which according to his convictions is not in accordance with the will of God. He is at liberty to do that which he feels convinced is right and to leave only that undone which the Word of God shows him to be wrong. Yet must he never lose sight of the fact that his knowledge and understanding may lack perfection, and that consequently his convictions may in part be wrong and faulty. He must therefore always be willing to be instructed and to receive more light unto himself. But as long as he is sincere in following his convictions, even if they should happen to be faulty, no one has a right to interfere with his mode of serving the Lord. This is a thought which is and has been entirely too much overlooked. And on this account many cruel persecutions have been inflicted by so-called Christians upon those who differed with them in their convictions and consequently in their mode of worship. No one has a right to persecute any one for his religious belief and mode of religious worship as long as he gives proof of his sincerity in what he does A person may err in his convictions, but as long as he is sincere in what he does with no other purpose than that of serving God he is doing right in the sight of God. God approves of such a service and man has no right to condemn it.

There is but one apparent restraint for the Christian in his mode of living, and that is the restraint put upon him by God's Word. In all he does he is to follow the teachings of the Bible. This may to some seem as a restraint upon his liberty. But as the sanctified Christian has made it the object of his life to follow the teachings of God's word, and as his sole desire is to be a true and faithful servant of him who has revealed his will through His word, this is no restraint at all. He is at perfect liberty to do what he desires to do. His desire is to be true and faithful unto God, and that is all that God's word requires of him.

Milford Square, Pa.

Christ affirmed that man was pledged to a life of integrity, by virtue of what he was in birth gifts. No man can escape resposibility by staying outside of church; no man can increase his responsibility by entering into a church. Duty antedates the church and right precedes the Bible.—*Hillis.*

SUNDAY SCHOOL AND . . . YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

MR. MOODY mentions as necessary qualifications for service, unconditional surrender to God, faith in God and man, moral courage, enthusiasm, perseverance, love for the work, and human sympathy. The Sunday-school worker being employed in our Lord's service will do well to review this list, and see how many of these he possesses and to what degree he possesses them.

TO NO ONE is the possession of the quality known by the name of tact of more value than the Sunday-school worker. The word is defined to mean a nice perception of what is required by circumstances. In other words, it may be said to be the power to see what is the best thing to be done under any particular circumstance. An unforeseen case of discipline meets the teacher. What he or she needs in order to settle it to the best advantage is tact. A rumor of discord in some department of the school comes to the superintendent's ears. What he needs in order to prevent a rupture, and to restore harmony is tact. This quality like all others is possessed in a larger degree by some than by others, but it may be cultivated to some degree by all.

THE TEN MINUTES AFTER THE LESSON.

In nearly all Sunday-schools, however much their order of service may vary, there is a little time given to the superintendent, which he is expected to use in behalf of the lesson. This time averages about ten or fifteen minutes, and is usually placed between the close of the lesson by the teachers and the dismissal exercises. How best to employ these moments is the question that perplexes the superintendent from Sunday to Sunday.

Devote these ten minutes strictly to reviewing, which is entirely distinct from re-teaching. When in day-schools a review is announced, it is understood that the exercise will consist in simply eliciting from the scholars what has previously been taught. The review of the Sunday-school lesson should be of the same natnre as the review of the every-day lesson. The conditions of the first part of the afternoon should in these ten minutes be entirely reversed, the school becoming teacher, and the superintendent or reviewer an eager, questioning scholar.

It should be the aim of every superintendent to study how to vary this review exercise. New faces are attractive, however pleasant to the school his own face may be. New voices are interesting. The great thing is for superintendents to appreciate the importance of these ten minutes after the lesson, and for them to realize that a proper use of them requires careful antecedent preparation. The superintendent, as he uses these ten minutes, can ruin utterly, or he can aid most materially, the efforts of his teachers.—*Rev. J. Brittan Clark.*

To see the light of God and to choose the darkness is the most hopeless conditon into which any one can fall. It is probably that which is meant by Christ as the sin against the Holy Ghost, for which there is no forgiveness.—*Donald MacLeod, D. D.*

CHRITIAN ENDEAVOR.*

BY HANNA YEAKEL.

Endeavor to be like Christ in thy life!
Oh then shalt thou see that moments are rife
With joy that is deep as the fount of a well,
And peace that will keep thee as tongue cannot tell.

Like Christ in thy life! then morn, noon and night
'Mid all the world's strife thy soul shall have light;
The light of His love, making bright all thy way,
Fore'er doth remove thee from darkness to day.

Endeavor to love like Christ in thy heart!
His eye from above shall ne'er from thee part;
'Twill guide thee in peace where men hate and revile,
For hatred will cease if thou love all the while.

To love as thy Lord! no light love 'twill be,
Who spake not a word, upheld not one plea,
Though shameful death waited and hearts would not move
Who loved them that hated, and died for His love.

Endeavor to speak like Christ in thy words!
His accents to seek with true faith accords;
Thy voice shall be richer and sweeter by far,
In tones much completer, which sin did not mar.

Like Christ in thy speech! a tongue all divine
With blessings for each who with sorrow did pine;
With words of compassion, forgiving weak sin;
How stern was their fashion for falsehood's low mien!

Endeavor to do like Christ in thy works!
His follower true this duty ne'er shirks;
"If any man serve me, let him follow me,
And with me in glory my servant shall be."

In actions like Christ! oh great is the need
That sinners enticed find a Christian's brave deed
Move fair than the charm of temptations bright bow'r;
That Death's grasping arm should feel Christ's living pow'r.

In actions like Christ! His words to fulfill!
It ne'er hath sufficed but to know His good will;
A cup giv'n in kindness, a widow's mite cast,
The hand that help lendeth,—brings best help at last.

In actions and speech like Christ to become,
In loving,—yes, each makes a part of life's sum;
Then living will be more like Christ in the end,
And Christian Endeavor the best in the land.

* Poem written for the meeting celebrating the 10th anniversary of the Hereford C. E. Society.

THE REFUGE.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge."—PROV. 14: 26.

Away on the coast of Northumberland there is a piece of land which, twice in a day is an island, and twice in a day is a continent. That sounds odd, does it not? Not like the definition you find in your geography books? No, but it is quite a right description, all the same, for this land I am speaking of—it is called Holy Island—is, twice a day, completely surrounded by the sea, and then, of course, it is an island; and twice a day, the sea goes back and leaves three miles of good, firm, dry sand joining the island to what is the shore when the sea is up. You can then walk to the island on dry ground.

When I was there, as we drove across the flat sand, it was like driving over a desert. Here and there we passed strange-looking structures, something like sentry-boxes perched upon poles, and with steps leading up to them. These were placed all the way between the island and the shore, about two hundred yards apart, and the driver always kept near to them.

"What are these for?" I asked him.

"These, sir," he said, "are refuges."

"What do you want refuges for?" I asked again. "Is there any danger?"

"No, sir," he replied, "none just now, but there might be soon. When the tide comes in it comes very rapidly, and if anybody is caught by it he is likely to be drowned, unless he can make for one of these refuges."

Then he told me a sad story of some who had been drowned, not long ago, because they had taken a road all their own from the island, rather than keep to the track where the refuges were, and the sea came rushing up and they were lost, because they could not reach a refuge in time.

When I heard this I thought about Jesus Christ, and this thought came into my mind, "In the fear of the Lord is strong confidence." So long as we kept near to a refuge we had nothing to fear—we had strong confidence—but if we wandered away, at the very time we thought we were safest the danger might be nearest. Yes, children, there are times when we think we don't need Jesus—we can be safe enough without him. That is a great mistake. There is never a time when we can afford to forget him or wander away from his side. It is only when we are keeping near Him, when we are remembering Him and loving Him that we can have a strong confidence, for it is only when we are near to Him that we are really safe.

It isn't enough to *know* where the refuge is—everything depends on whether we are keeping near it or not. Those poor people who perished knew where they *might* have been safe, but yet they were lost because they had gone so far away, and there are people who know a great deal about Jesus Christ, the only refuge our souls can have, but they don't keep near to Jesus—they wander away—away into sin, away into forgetfulness of the Lord. But often and often, when most they think they are safe the danger is upon them and they are lost. Be you wiser. Keep near, near to Jesus. Keep near to Him when everything seems safe, and theu yon will never have to fear when the floods of temptation come rushing in, or when the dark waters of death come stealing around.—*Children's Messenger.*

THE JUNIORS.

How blessed a thing it is to live in a time when one can hardly be too young to be of service in our Lord's cause. Here are a few illustrations of what the younger boys and girls have done. They will snggest to other boys and girls what they may do.

A junior society of Oxford, Me., raised eight dollars to aid missionary work in the lnmber regions of that state.

Two-thirds of the members of a society at Northeast, Pa., are boys, some of whom travel four or five miles to the meetings. One earnest boy walked four miles to the home of the superintendent to prepare his programme for the meeting.

One little boy, in a native junior society in India, was so interested and concerned in a member who could scarcely read, that, without a suggestion from any one he took this boy aside each day after school and read to him from God's Word. He was certainly doing what he could.—*Selected.*

MISSION DEPARTMENT. . .

EDITED BY A. B. S.

MR. H. L. Weiss, who for a number of years was connected with our Mission school at Cantonment, is, with his wife, going to South America to do mission work among the South American Indians. They expect to locate on the western coast of Chile, where there is a settlement of Germans and from there go to the Indians in the interior. Their intention was to sail from New York about the middle of February. Their work will be under the supervision of the Christian Alliance of New York.

Mrs. Collins, wife of superintendent Collins, at Keam's Canyon, Arizona, writes to the *Indian's Friend* of the Merry Christmas they had with their Indians and of the gifts donated by friends which they distributed among the Indians on the occasion. As these are the same Indians among whom our brother H. R. Voth is laboring, we print an extract of Mrs. Collins' letter and thereby show what others are doing for the good of these poor Indians. Similar gifts sent to our missionary will not fail to open the way for him to the hearts of the people he is endeavoring to win for Christ. Mrs. Collins writes: "The children and their parents were made very happy by presents from the various associations. Lancaster, Pa., sent $10, pieces for quilts and other things; Miss Pimm, of Wilmington, Del., sent $10; Mrs. Kine, of Newark, N. J., sent four dozen pocket-knives, balls, pocket-combs, 75 coin purses, dolls, and Miss Avery sent stick-pins for the girls; H. P. Morris, Olney, Pa., sent 100 yards of hair ribbons, handkerchiefs, work-bags, etc.; friends of Dr. McKee sent from Philadelphia a gift of money, Mrs. Boyer, of Williamsport, Ind., sent dress goods, neckties, handkerchiefs and combs, another friend sent two dozen silk Windsor neck-ties and dressed dolls (the $20 bought most of the above); this gave marbles for the boys and gifts for the day school at the first mesa and at Oreiba; the rattles were ordered for the babies who attended the entertainment; with what the Indian Office provided, candy was purchased for all the scholars, and all fared well. To Miss Stillwell, I gave 30 sewing bags for her sewing class, and she also made some. The progress made by the Moquis will be seen by the fact that Supt. Collins has this season (autnmu and winter) paid nearly $2,000 for work to the men alone, a fact which speaks volumes for his influence as well as for the people."

MISSION WORK AND MISSION NEEDS IN INDIA.

According to the census of 1891, there were in Southern India 865,528 Native Christians of all denominations, showing an increase dnring the decade of 22.7 per cent., while the population advanced dnring the same period by 15.2 per cent. The Christians are one in forty of the total population, but one ont of every twelve college gradnates is a Native Christian. Yet even this best worked of Indian fields needs more laborers. In the city of Madras and its vicinity thirty-two workers are urgently wanted by ten different societies. There is a special need for workers amoug the educated classes. To reach them at once is of the utmost importance, and many of them are accessible to Christian influences, if these are brought to bear on them with tact and sympathy. There is need of special workers to supplement and follow up the work of the Christian colleges. Many of the students, throngh the influence of their college, come to have more or less sympathy with Christianity, but in many cases their professors have not time for the personal dealing that is necessary. There is need of following the men up after they leave college.

Madura District has one missionary to about 50,000 people. In some districts the people are hardly touched by Christian influence. A revival of Hinduism has been greatly fostered by the Chicago Parliament of Religions.

There are twenty-one colleges and professional schools in the *Bombay Presidency*. Of these only one is nnder Protestant Christian control. Of these 186 professors in these instittntions forty-four are Christians, and of the 3189 students only thirty-five are Protestant Christians. In nineteen of these institutions there is no Christian work. One of the two remaining is Roman Catholic. In 76 high schools of the Presidency there are 6394 scholars in the upper classes. Of these only 85 are Christians. In the British and Fendatory Territories of this Presidency there are 40,303 villages, and the population is 26,916,358—about equal to the population of England.

Bombay City presents a great need for the work among educated Hindus and Mohammedans; also among the Parsees, who number 47,000. The latter have no sense of the value of spiritual things. Their prosperity, their energy and the prospect of advancement have made many of the younger men materialists. The ranks of Parseeism are yet unbroken save in a very few instances.

Kutch, said to have the population of Uganda, has never had a missionary. In *Wadhuan* a missionary writers: "The people listened splendidly. They have heard the Gospel before in some cases, in others possibly once. There are huudreds of villages of aboriginal races as reachable as the Fijians were, and with little or no religion to destroy. In a few years these will have become Brahmanized, and then work among them will be like knocking our heads against a stone wall."

Of the 13,000,000 in the *Central Provinces*, 2,500,000 are reported as belonging to aboriginal tribes. Only eight of the eighteen districts are in any sense properly occnpied, and the mass of the people are practically untouched. The district of *Palaman*, with 750,000 inhabitants, has not a missionary or native preacher. *Chota-Nagpore* has still more than a million heathens without the slightest touch of the Gospel. In *Behar* with a population of 24,000,000, are only six European missionaries to the heathens. Qnite one half the province has never yet heard the sound of the Gospel.

Nearly every Government district of the *North-west Provinces* has at least one missionary. But in some districts with from 300,000 to 800,000 inhabitants there are only one or two foreign missionaries. *Ballia*, one of the districts, with a population of 924,763 is entirely unoccnpied. In *Fatehpur* one man and his wife are the only missionaries among 750,000 people. In the *Kumoan District* there are five missionaries, (two men and three women) to 250,000 people. *Rajputana* with a popnlation of over 12,000,000, has 24 Enropean missionaries at work.

The *Punjab*, inclnding thirty-five Native States, with Kashmir, has a population of 20,000,000 of whom 10,500,000 are Mohammedans, 2,000,000 Sikhs, and the rest Hindus. Many of the 35 Native States are practically unworked, and where work is going on in them it is in many cases not regularly established.

Ferozepore has one missionary to 140,000 inhabitants. *Kashmir*, with its 3,000,000 persons, is but very little occupied.

There are 15,000,000 persons in India under instruction, who are able to read and write. About one million a year leave school. Of these 925,000 are totally ignorant of Christian truth. There are about 1600 persons engaged in mission work in India, among a popnlation more than four and a half times that of the United States. Of this population eight and a half millions die annually.

—Extracts from the *Student Volunteer.*

MISSION NOTES.

Some one writes: "Nothing needs to be so much recognized by those contemplating giving themselves to God for work among the heathen as this, that it is *only as they allow God to give Himself to them to work through them that anything can be accomplished.*"

Rev. J. Ireland Jones writes in the *C. M. Intelligencer:* "It is the painful fact that those who now go to India, whether missionaries or chaplains, as preachers of the Gospel of Christ, no longer find themselves confronted merely by native champions of Heathenism. They are compelled to meet in controversy Europeans who have reversed the happy experience of the Thessalonians, and have turned *from* God *to* idols, to deny even the existence of the true God."

At a recent convention a young woman of German birth, doing Home mission work among the Germans, struck the key-note of "co-operation" when she said: "I hardly know whether I should say I am a foreign missionary doing home mission work, or a home missionary doing foreign mission work. It is all so mixed up, you see." That is the kind of "mixing up" that ought to be found in all our work.

—*Missionary Review.*

The late Rev. A. J. Gordon, D. D. once said: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour, when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

Rev. J. S. Dennis says: "The missionary idea, translated and transfigured into missionary service, is one of the most incontestable evidences of Christ's presence in the world. It is Christ in the presence of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions. The Church can have no such sign of Christ's living presence and gracions power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields."

GENERAL CHURCH INTELLIGENCE.

A Lutheran hospital is about being erected in the city of Cleveland, Ohio. A benevolent church member gave $4000 towards the erection of the same.

The Spiritualists, which date their existence from the year 1848, have a membership in the United States of 125,000, with sixty different local organizations.

Christ's idea of the church was that men should band themselves together, not as church members, but as men and women made in the image of God, and bend their associated energies to the promotion of virtue and knowledge and the defeat of ignorance and vice, of superstition and sin.—*Hillis.*

One of the most fertile missionfields at present is Uganda in Central Africa. It is reported that 3000 souls were baptized there during the past year. A returned missionary from there recently said at a meeting of the British Bible Society held in Montreal, Ontario, that during the last ten months 17,200 Uganda Bibles were purchased by the inhabitants.

From the *Herald of Truth* we learn that on account of the growth and increase of the printing and publishing business of the Mennonite Publishing Company at Elkhart, Indiana, the directors of said company have decided to offer a certain amount of stock for sale, with the purpose of increasing the amount of capital invested. The *Herald* says "investments of this kind will be safe, will pay a fair interest and will be the means of doing much good."

A wealthy gentleman of the city of New York at one time gave $25,000 towards the building of a house of worship. Some years afterward he lost all his property through reverses in his business. Upon the remark of one of his friends, that if he had not given the $25,000 to the church he could now make good use of them for himself, he replied: "No, my friend, this is the only money which I have saved. Had I not given it to the church then, it would now be lost with the rest."

A movement has been started among the Mennonites of Ontario to establish a Church Building Fund with the purpose of aiding young and poor churches in erecting houses of worship. The plan is finding favor with others and in a recent article in the *Herald of Truth*, Bishop John F. Funk, editor-in-chief of the *Herald*, highly recommends the plan and urges its general adoption. Brother Funk suggests that contributions for this object be made to the Mennonite Evangelizing and Benevolent Board of America, whose office is located at Elkhart, Indiana.

An exchange reports of a gentleman in Nova Scotia who gives five dollars a week for foreign or heathen missions. *Two hundred and sixty* dollars a year for the salvation of the heathen! Two other gentlemen who were accustomed to give *one dollar a year* for the same object, when they heard of the noble example above given, resolved to imitate it, and instead of giving one dollar per year as before now give *one dollar per week*, or fifty-two dollars per year for heathen missions. Are there not such among our readers who could at least follow the example of the latter, if they do not possess the means to do as the former does?

Mr. Aklyama, second secretary of the Japanese Ambassy at St. Petersburg, Russia, a learned gentleman who speaks a number of languages fluently, is at present traveling in our country. He arrived in the city of New York on January 14th and took lodging in the Sturtevant House. In the room which was assigned him lay an English Bible. He at once began to read it and in a short time he was so much interested in its contents that he continued reading it. The more he read the more he was convinced of the truth of its teachings. His conscience became annoyed and he called the owner of the hotel and informed him of his decision to relinguish his heathen belief and accept the Christian religion. The owner of the hotel thereupon called a Christian minister to whom he also expressed his desire. The minister admonished him not to act hastily in the matter but ponder well what he was doing. But the stranger was firm in his determination and insisted upon his request to be baptized at once. So on Thursday, January 21st, just one week after his arrival in New York, at a meeting of the Women's Foreign Missionary Committee, he was baptized upon his faith obtained by a week's study of the Gospel of Christ. The following day he left New York for San Francisco.

From a report given of the Mennonite Mission in Chicago we clip the following: "Gospel meetings are held four times a week, every Sunday morning and evening, and also Tuesday and Thursday evenings. Sunday-school every Sunday afternoon; children's meetings on Thursday afternoons; free medical dispensary on Friday afternoons; and sewing school every Saturday afternoon. The Sunday-school has an attendance of about 180 pupils; although rather noisy at times, much good is being accomplished in this grand work. Many of the pupils are bright and intelligent, and upon their minds and in their hearts have been impressed many grand Gospel truths by the teachers of the school, which cannot fail, with right influences and God's grace, to bring forth a glorious harvest in the future. The sewing school is composed of about 75 little girls. Perfect order prevails during the entire sessions, and these little girls take a remarkable interest in their work. Besides instructing them in the art of sewing, the sisters sing a number of Gospel songs and pray with them on these occasions." Besides the work in the gospel meetings and schools, the workers of the mission, as ministering angels in human form, go into the homes of the poor, visit the sick in their affliction, speak words of comfort to those who are in distress, and bring the food both for the body and soul. And by scattering gospel tracts they sow the good seed of the Word of God among the poor.

DEATHS.

BIELER.—On Feb. 18, 1897, near East Greenville, Pa., Barbara Bieler, widow of Henry Bieler, who died in 1894. Deceased was a daughter of Christian and Mary (Stauffer) Oberholtzer, and was born Oct. 14, 1814. She was the mother of ten children, eight of whom, seven sons and one daughter, survive her. She had seen twenty-three grand-children and five great-grand-children. She was a consistent and faithful member of the Hereford Mennonite church. She died at the ripe old age of 82 yrs., 4 mos. and 4 days. Interment was made on the 22d in the old cemetery at Bally. Funeral services conducted by A. S. Shelly. Text Heb. 4: 1.

CONTRIBUTIONS.

For our Indian Mission, received during the month of January, 1897.

From the Hebron cong. Kan., $27.00; Gnadenberg cong. Kan., $8.71; East Swamp cong. Pa., $13.83; East Swamp S. S., $8.64; West Swamp cong. $2.47; West Swamp S. S., $23.43; Cath. Schantz, Pa., $2.00; Summerfield Ill. cong., $3.17; Children of Sister Lizzie Weber, Summerfield, Ill., $3.73; Ladies' Mission Society, Summerfield, $9.46; Molotschna cong., S. D., $4.10; Jacob Suderman, Newton, Kan., $5.00; Hermann Suderman, $10.00; Zion S. S., Kan., $2.67; Zion S. S., Donnellson, Ia., $1.10; Bruderthal S. S., Kan., $15.40; Salem cong., Dalton, O., $12.00; Hoffnungsfeld S. S., $10.00; Halstead, Kan. Sewing Circle, $30.00; Moundridge, Kan. Sewing Circle, $5.00; Mary Conrad, Seattle, Wash., $2.50; Cong. at Beatrice, Neb., $18.48; Pawnee Rock, Kan. cong., $5.25; Berne, Ind., $19.74; Hereford cong, Pa., $8.03; Bergfeld cong., Bingham Lake, Minn., $20.00; Ebenezer S. S., Bluffton, O., $12.02; John Krehbiel, Weierhof, Germany, $14.30; West Point, Ia., cong., $13.00; Heinrich Schmutz, 45c.; Newton Kan. cong., $30.00; Bethel College Y. P. S., $15.00; Peter B. Amstutz, $5.00; Cath. Witmer, $3.00; Uriah Brinkley, $7.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For General Conference Home Missions.

From Zion cong., Ia., $7.25; Halstead, Kan., S. S., $10.93; Prof. B. F. Welty, Bethel College, $5.00; Anonymous $1 50; Bruderthal cong., Kan., $18.50; Berne, Ind., cong., $66.94; Zion cong., Ia., $3.38; Hebron cong., Kan., $10.00; Mary Conrad, Seattle, Wash., $2.50; D. M. Landis, Richland Centre, Pa., $5.00; J. H. VanSteen, Beatrice, Neb., $5.00; J. H. VanSteen, Jr., Beatrice, Neb., $5.00; Bethel cong., Tipton, Mo., $17.00; Salem cong., Wisner, Neb., $55.00; West Swamp cong., Pa., $5.12; East Swamp cong., Pa., $2.27; J. H. Penner, Beatrice, Neb., $5.36; Mary Bowman, Whatcom, Wash., $3.50; Deep Run S. S., Pa., $2.78; Bethel College Y. P. S., $10.00.

Ackuowledged with thanks,
WM. S. GOTTSHALL, Treas.

For Publication Fund.

From Hereford cong., Pa., $8.00; John Bixler, Berne, Ind., $1.00. Gratefully acknowledged,

MENN. BOOK CONCERN.

BOOK NOTES.

THE CROWNING SIN.

This is the title of a 50 cent book (bound in neat paper covers) which treats what the author, B. D. Sinclair, calls "The Crowning Sin of the Age"—the perversion of marriage or the crime of prevention of conception in the marriage relation. The first part of the work is a sermon which Mr. Sinclair, a Presbyterian clergyman, delivered at Newburyport, Mass., and which was much commented on by the Boston Press, Joseph Cook, Frances E. Willard and other eminent persons highly commend the sermon. A part of the book is from the pen of the publisher, H. L. Hastings, 47 Cornhill, Boston, Mass.

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SUPPLEMENT TO THE MENNONITE,
MARCH, 1897.

REPORT OF THE SECRETARY OF THE MENNONITE MISSION BOARD, FOR THE YEAR 1896.

IN writing a report of the work done upon our Mission stations during the year just past, we must refer the reader to our reports of previous years. The work has been so much similar to the work done before that very little that is new can now be reported. Besides a few changes of workers no material changes have taken place. The schools are continued as before and have been well filled with pupils the year round. Some of our former pupils have left the schools during the past year, some of them going to eastern schools, and others to the Government schools upon the reservation, while others are not attending any school. The places thus made vacant were however filled by others, so that the number of children attending our schools remained about the same as before, about forty-five at Darlington and from seventy five to eighty at Cantonment. There is however one discouraging feature connected with this change of pupils at our schools, namely, that the new pupils are mostly young children and such as have never attended school before. Thus our teachers are obliged to spend a great part of their time and talent in instructing and training rude beginners, who, after they have given them a fair start in acquiring knowledge, in many cases leave their school and go to some other schools, which are thus reaping the benefits of the preparatory work done by them. As the teachers employed at our schools are all fully capable to lead their pupils on to the higher grades of learning, it would be much more encouraging to them if the pupils could be induced to remain with them instead of going to other schools. The above has not been the case with all our pupils. There are a number of children and young Indians at our schools who have attended them for a longer period of time. Of them some at least, have made laudable progress in their respective studies, and by the religious influence exerted at school, they have been drawn away from their heathen customs towards Christianity. A few of them during the past year accepted Christ, openly confessing their belief in him, and were by the rite of baptism received as members of Christ's Church. Others of the older and more advanced pupils seem to be "almost persuaded" to follow them. It is this religious feature of our mission schools that in a special manner commends them to the favor and support of all Christian people. Our schools are to be *mission* schools in the sense which the term mission implies. While within them the different branches of a secular education are in no wise

to be discarded, yet a main feature of these schools must be to win these attending them for Christ and his Church. The object of missionwork among the Indians is to give them a *Christian* civilization. In order to accomplish this both their mental and their spiritual faculties must be developed. By neglecting either of these we will never fully educate nor civilize the Indian. Secular and religious training must go hand in hand if our object is to be accomplished. It is for this cause that we advocate the continuance of mission schools, in which the young Indian receives both secular and religious instructions. In order that this may be more fully accomplished it is greatly to be desired that the pupils attending these schools should be retained a sufficient length of time to receive a thorough mental and spiritual training. We sincerely hope that this may be the case in the future, more so than it has been in the past.

Induced by the report that the Indian Department contemplates the erection of a Government school for the Indians at Cantonment, and by the thought that if this project is carried out we might find difficulty in having our school at that place filled with pupils, our board had a discription of the mission property at Cantonment prepared and sent to the Hon. Commissioner of Indian Affairs, offering him either to rent or sell the property to the Government in case the Department desired to establish a Government school at that place. The Commissioner has promised to consider the matter, but as yet the Board has not received a definite answer from him, nor did the General Conference lately held, under whose auspices the Board is working, fully approve of the plan. An inventory of the property at Cantonment was at the same time made showing that the gross value of the property there, exclusive of the mission chapel, amounts to $10,483 48. This is no doubt a very moderate estimate, which is far exceeded by the sum expended in erecting the buildings and making the necessary arrangements. During the past summer this station was visited by a destructive tornado, by which considerable damage was done to the buildings, the repairing of which cost several hundred dollars.

Besides the work in the schools, mission work among the older Indians was continued as before. One of our missionaries who has, besides his other mission work, made the study of the Chyenne language a specialty, has so far succeeded in learning and organizing that language, that he was enabled to have some parts of Scripture, as well as a number of hymns, translated for the use of the Indians, in addition to the Cheyenne Reading Book, which was published a few years ago, and which likewise contains a number of Scripture translations. The hymns thus translated have been printed and are now used by both our Chyenne missionaries during their services with the Indians. In order to give the Indians an opportunity to learn to read their own language missionary Petter held stated meetings with them in their chapel, at which he gave them instruction in reading. The printing of the above named books required some new characters never used in any language before. These the Board procused and now has in its possession a complete font of Chyenne types.

Our missionaries engaged among the Arapahoe Indians have likewise diligently applied themselves to the study of the *Arapahoe* language and with marked success. They preach the Gospel to the Indians partly by means of interpreters and partly in their own tongue. All of them agree that the latter method is to be preferred wherever it can be used.

Our missionary among the Moki Indians in Arizona reports of encouraging progress in his work. The more he learns of the nature of these Indians and of their religious ideas and ceremonies the more it manifests itself that this is an exceedingly hard field of labor. These Indians are in general a bigoted class of people, and as a consequence are very conservative toward anything that is new. They have their different secret religious orders and they cling to their ideas and their modes of heathen worship with an unusual amount of blind tenaciousness. As is the case with many other tribes of Indians there are two different factions among the Mokis, the so-called conservative and the liberal parties. The latter of these were from the beginning more friendly disposed toward our mission and its missionary, as they are more friendly towards the whites in general, and are not disinclined to adopt a more civilized mode of living. The conservatives on the contrary show little friendship for the white people, are unwilling to send their children to school and more or less oppose all efforts towards civilization. As it may readily be imagined, these latter were at first equally as hostile to our missionary and all his efforts as they were to all other improvements suggested by the white man. While the liberals were friendly, these were sullen and morose, refusing even to shake hands with the missionary This condition has happily changed of late. They are more friendly now, and have gone so far in their liberality and friendship as to invite our missionary into the Kiewas in which their religious ceremonies, in connection with the celebrated snake-dance were held, a privilege which they never granted to a white man before and which they at the same time preemptorily refused to other white people who were present and requested to be admitted. This is one instance among others testifying that even the more unfriendly of these Indians are beginning to be more friendly disposed and to show their respect and confidence towards our missionary working amongst them, who is trying to draw them away from their heathen customs to Christ and His service. As yet there seems to be no special desire among these Indians for something better, yet their hard hearts are beginning to be softened and the way to them is gradually opening. It may take some time yet before the Gospel of Christ will bring forth any visible results among them, but the results will finally come. Rev. Voth, our missionary among this people, has made much progress during the past year in the study of the Moki language, and in learning their religious ideas, customs and ceremonies. He is now able to speak to them of the mighty works of God in their own tongue. And being familiar with their heathen ideas, he is the better prepared to refute them by holding forth to them the doctrine of salvation as taught by

Christ and His Apostles. He too recognizes the fact that the Gospel preached to the Indians in their own language contains much greater force as when presented to them by means of interpreters.

The Indian Contract School for a number of years held at Halstead, Kansas, was continued until the close of the past school year. A new contract for another year had been offered by the Indian Department, but it was refused on our part, partly on account of the difficulty experienced in procuring a sufficient number of pupils, and partly on account of a prevailing sentiment among our own people, as well as among the Protestant churches of our country in general, against supporting a system of Indian education which has been sadly abused for selfish or improper ends. Our Indian Contract School has thus been discontinued and the buildings used for the purpose have since been changed into an orphanage.

Our Board had in active employment upon its different mission stations during the year, twelve male and twelve female workers. Six males and several females were engaged in actual mission work outside of the schools. While the rest of them were exclusively connected with the work at the schools. The amount expended during the year, exclusive of what was contributed by the Government in the shape of rations and clothing, and what was donated by Aid Societies, Sewing Cirlces, etc., aggregates $5498.33. Of this sum the Government furnished $1062.50, as per contract for the Contract School at Halstead.

Owing to the "hard times" our Board experienced some difficulty in meeting its obligations towards its workers as well as for the sustenance of the schools, as they came due. Yet the Lord has graciously helped us through, without being obliged to contract any debts upon our work. We are encouraged to continue the work in the future, hoping by the grace of God to be able to contribute something towards melioration of the temporal conditions, and the eternal salvation of a poor, benighted, down trodden and much-abused people.

A. B. SHELLY,
Secretary of the Mennonite Mission Board.

THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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RESURRECTION.

BY CHARLOTTE M. PACKARD.

The old, old miracle forever new!
I watch it sail away,
The grub of yesterday,
In gold and silken splendor toward the blue.
Year after year life's mystery repeats,
Still immortality our clay defeats,
Comes the supernal hour
When with unfettered power,
Soul slips its chrysalis, spreads tireless wings,
Wherewith it freely soars, and, ever soaring, sings.

THE PARABLE OF THE SPRING.

It was not without deep meaning that the spring time was made the "beginning of days" to the Jewish people. Their civil year began in the autumn, but when their religious ordinances were instituted the religious year was made to begin in the spring. The new life of man began with the new life of nature.

It must be a very cold heart that can see all nature making an effort to put forth new life, to clothe itself in new beauty, and not feel some desire to find itself renewed, and growing into a fresher loveliness. "Now it is high time to awake out of sleep" is the song of the rivulet newly freed from its icy prison, the whisper of the leaves freshly burst from their enveloping sheath. The bees hum it as they emerge from their winter quarters, and the butterfly speaks it in every quiver of its airy wings. New vigor, new activity, new earnestness in the business of life, fresh beauty in the personality, to this everything around summons us.

And with all these calls, these importunities of nature, comes the message of Easter, telling us how this new life may be ours. "Because I live ye shall live also," is the promise of our Lord. Not simply in the world beyond: this message of Easter has in it more than this. We who believe *do* enter into life. Right here and now is it given us to know the power of His resurrection. The power that bursts the bonds of habit, that melts the indifference, that rouses from the sleep of lethargy and idleness, this resurrective power may be ours to-day. Not in the spring only may this new power be ours: it is a perpetual gift, a lasting inspiration. But the Easter season, the spring-time, is a parable of what all our life may be—a continual bursting of fetters, a perpetual putting on of new, and ever new, beauty; a life of endless fragrance, subtle, all pervading, like the odors wafted from choicest gardens in the sweet springtime.—*Am. Messenger.*

HE SHALL GUIDE YOU.

Who shall guide? The Holy Ghost. Ah, but deeply spiritual men, and scripturally learned men, are saying in these days that it is not *safe* to follow the Holy Ghost. Yes, I know, but Jesus said "He" (the Holy Spirit) "shall guide you," and a *guide* must certainly be followed, else he is no guide. Now shall I *believe* the words of Jesus and receive and trust the One He sent, or shall I give an ear to the wisdom of men? In other words, is it safe to obey God or men? It is certainly true that even men of God are mixing their teachings about the Holy Ghost with a great deal of wicked unbelief. Jesus, when He was going away, declared the leadership of the Holy Ghost, not as a mere supplement to Himself, but as His successor; and even declared that walking with the Spirit would be better and safer and bring forth more fruit than walking with Him. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I go, I will send Him unto you." And the "greater works" were to follow the coming of the Holy Ghost. Jesus Himself followed the Spirit, "was led" of Him into the wilderness, and while there was taught of the Spirit how to effectually use the Word in the conflict with Satan, saying, "It is written." Is it wise for *me* to undertake to obey the Word and refuse to follow the Spirit? Are not some of us becoming colored with bibliolotry in these days, and is bibliolotry any better or safer than any other worship which puts something else in the place of God? Most truly do we believe and *know* that the Bible is the Word of God, that the Holy Spirit is its author, but we dare not lift the *book* above the author, for we do believe that the Author and Inspirer is greater than the book. We believe that He is God, that He is truth, that He is as intelligent and omnipotent as the Son of God, and He does not, cannot "deny Himself," and will not lead away from the truth. We do not believe that Jesus would have sent Him to lead us if it were not *safe* to follow Him. And again since He cannot deny Himself, He cannot lead away from the Father and the Son, for these three are One.

The facts are there is no way to get to Jesus and know Him as a personal Saviour, unless the sinner, even in his blindness, receives and follows the leading of the Spirit in conviction and repentance, and no man can call Jesus Lord but by the Holy Ghost.

The Father and the Son have sent Him to be God in our midst, and to be the Leader of the people of God in this age. Let us honor the Father and Son by marshalling under the leadership of the Holy Ghost, and we shall find that the truths of God are ours; not a creed to be reverenced and worshipped in books, but made real to us in heart and life in every time of need, and God in the midst of us will be mighty. We will no longer hold a meaningless and powerless belief in the Bible: but its precious truths from page to page will be unfolded to our hearts and developed in our lives and works. Did not Peter *safely* follow the Spirit when bade of Him to go to the house of Cornelius? I doubt not it would have looked unsafe to the church at Jerusalem, but it resulted in bringing many sons to God. Was it *safe* for the church, and for Barnabas and Saul, when the Holy Ghost said "separate them for the work whereunto *I* have called them?" Did not Paul safely recognize and submit to the leadership of the Holy Ghost when forbidden of Him to preach the Word in Asia, and when again in his own wisdom he would have gone into Bithynia, but the Spirit suffered him not?

It may not have been safe, humanly speaking, for its sequel was those dark days at Philippi; but it was eternally wise, and brought the gospel unto Macedonia. If Philip lived to-day would we not regard him a fool and a fanatic for following the Spirit away from that great revival in Samaria, going down into the wilderness, he knows not where, but finally to find and preach the gospel to *one* man?

But through that believing and baptized eunuch, Africa heard of Christ. In all these scriptural instances does the Holy Ghost seem like the myth or the unwise and unsafe leader that we regard Him to-day? But you say, "Follow Jesus, and the Spirit will help and illuminate." Beloved, there is no following Jesus save as we follow the Holy Ghost; just as there was no believing on the Father by the Jews, except they believed on the Son. And on the other hand there is no following the Holy Ghost and going astray from Jesus. They are forever one, as are the Father and the Son. There may be, there doubtless is, a following of spirits that leads to awful estrangement from God, but *we* speak of the *Holy Spirit*, and of the absolute safety and infinite wisdom of His leadership.

Oh, let us lay aside *our* superior wisdom and reasoning, and listen to Him, who is here sent of God, and the Word will take its proper place in our hearts and be clarified and illuminated to our enlightened understanding.—*Selected.*

A HEATHEN BOY'S DESIRE.

Two boys in the Mission Home at Juneau, Alaska, lately died of consumption. One of them was a member of the church—the other had not been baptized.

A few days before the second boy's death erysipelas set in. This closed his eyes so that he could not see, and filled his mouth with sores and blisters so that he could scarcely speak. For several hours before his death he tried to make us understand that he wanted me to baptize him. He could not say "baptism," so he would call, "water," and put his hand on his head. As he was feverish, he drank a great deal, and we supposed he was calling for water to drink. We would give it to him, and sometimes he would drink, and then again he would push it away. Well, that poor boy fought death for three hours or more for baptism. Twenty five minutes before his death he called, "Mr. Jones—water!" It just then dawned upon us what the poor boy wanted. Calling him by name, I asked him did he want me to baptize him, when he nodded his head—"yes." I baptized him, after which he was just as peaceful as could be; no more struggle, no more calling for water, and within twenty minutes his spirit passed calmly into the great eternity. Verily, of such is the kingdom of heaven.—*Church at Home and Abroad.*

For the Mennonite.

PERSONAL RESPONSIBILITY.

BY FREDERICK YEAKEL.

The firmness of a wall depends upon the solidity of every stone, the quality of the cement, and the skill in the setting up.

The safety of society exists in the integrity of the individual, his knowledge of the relations that unite him to his fellows and the degree to which he discharges the responsibilities implied by such knowledge.

The real importance of a denomination in religion rests in the activity of its several congregations, which, in turn depend as much upon the spiritual worth of its individual members for the accomplishment of good as upon the grace of God, promised to the Church in general; for the grace of God is with us, and with our church, only in proportion to our sincere desire for it.

We must guard against false notions in this respect, the momentary impulses of children are sometimes very unreasonable to older minds, cheap, showy toys, loud, discordant street music, or the pomp and glitter of a circus parade, so attract them that for the time they wholly forget both home and parents to pursue and admire an empty nothing.

We term it *childishness*, yet how many of our church acquaintances are similarly misled by equally false attractions! How many fail to discriminate properly, but often associate popularity with piety, crowds with consecration or display with divinity!

Let us be child*like* rather than child*ish*, like children that have learned to love and appreciate home, parents and friends, that will not be persuaded of homes or surroundings superior to those in which they have been nurtured and loved, so let us be loyal to our church home, implicitly believing that our best efforts, our very selves are necessary to its existence

A congregation of fifty, every one an earnest worker, full of love for God and man, is of greater consequence as an instrument for spiritual and moral good in this needy world than a membership of five hundred easy going Christians—and others—where the work and responsibilities of the church are allowed to devolve upon a few willing, hard working leaders, whose labors are seldom ended, and never completed, as they are where duties are properly assigned, willingly accepted, and promptly executed.

It is very significant that the Lord promises to be present where "two or three" have gathered in His name, and the fact that the Christian Church has attained to its present proportions from a band of twelve very commonplace men is full of meaning. Truly "the race is not always to the swift" nor yet "the fight to the strong."

Let us gather inspiration and courage from these things, my friend. Let us awake to the fact that you and I, with our limited knowledge, but unlimited possibilities of mind and soul, with a slender purse and small strength, but with the open and inexhaustible riches of divine grace surrounding us, we may well believe ourselves called upon to do a great and good work.

If you and I can adopt such a view of our part in the success or failure of our own church home we shall have gained a comprehensive idea of the importance of individual effort in the cause of the church in general. Were every one to become conscious of this claim and respond faithfully we might soon look for the Church Triumphant.

For the Mennonite.

THE THEORY OF EVOLUTION.

BY OBSERVER.

We hear a great deal about the evolution theory, which infidels declare is now accepted by all scientists of eminence. But what are the facts? Sir J. W. Dawson, past president of the British Association of Science, says: "The evolutionist doctrine is itself one of the strangest phenomena of humanity. It is destitute of a shadow of proof, and is supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts." The Duke of Argyle, Sir Roderick Murchison, Virchow and other eminent scientists have referred to the evolution theory in language equally as critical as that of Dawson.

The following from "Was Moses Mistaken?" by H. L. Hastings, of Boston, furnishes a strong argument against evolution and is entitled to careful consideration. Mr. Hastings well knows how to deal with infidelity, and the essay from which we quote would be productive of great good if circulated widely among infidels. He says:

"On the first day of August, 1885, Professor George E. Post, M. D., of the Syrian Mission, a gentleman of superior scientific attainments, visited the great British Museum; which, with its vast collection of specimens, would probably be the best place in all the world to find the 'missing links' and note the 'origin of species,' as written in the rocky records of the universe. There he found Mr. Etheridge, one of the foremost of British experts. After Mr. Etheridge had examined and named certain fossils which Dr. Post had brought, and shown him the wonders of the great collection, Dr. Post says, in a letter to a former colleague, since printed in the New York *Evangelist*:—

'I asked him whether after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes and replied, *'In all this great Museum there is not a particle of evidence of transmutation of species.* Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books but they make no impression on my belief in the stability of Species. Moreover, the talk of the great antiquity of man is of the same value. *There is no such thing as a fossil man.* Men are ready to regard you as a fool if you will not go with them in all their vagaries. But this Museum is full of proofs of the *utter falsity of their views.*'"

Our motives in Christian work are pitched too low. Secondary motives are made supreme, and unworthy motives are sometimes the only source of zeal. There is a species of animalcule living in tufts of moss which is clear as crystal; when placed under the microscope you see all its organs as clearly as you can see the works of a watch under a cover of glass. Now, if we were as transparent as that little creature, and if all men could read the various motives that prompt us, what revelations would be made! Dear brethren, when we look into our motives and see how self dominates in our holiest services, do we not feel like one of God's servants, who said, when congratulated on his virtues, "I take my good works and my bad works, and, casting them into one heap, fly from both to Christ, and fall at his feet, saying, "Lord, save, or I perish!" R. C. J.

LARGER HOSPITALITY.

How many of us realize that pleasant, comfortable homes are a "talent" like anything else, to be turned to account in our service to our Lord? A contemporary gives the following illustrations of how this may be, since it has been done.

A merchant of extensive business relations, who reserves time for doing many of the Lord's larger or smaller errands with his consecrated wife, is accustomed to invite groups of young working women to dinner companies at his own home (not some public hall), and to devote entire evenings to them in the discussion of grave matters of current history in municipal affairs. A gentleman who could hold almost any position of public trust in Massachusetts receiving these lonely, homesick young girls into his home, and treating them with as much consideration as he could bestow upon his only daughter, is a lovely picture of nineteenth century Christ-likeness.

The other method of hospitality is most significant as illustrating a noble way of rising above mere selfish grief by doing the Lord's will. Father and mother had passed into the rest that remaineth for the children of God, and left an only daughter in a large and most homelike house. With an intense longing to remain in the dwelling so dear to her, she began to wonder how to readjust her life "without selfishly keeping the dear home all to herself." Providentially a physician told her of a lady who would be greatly benefited if some one in the suburbs could invite her away from the heat and noise of the business section for a two weeks' rest, a change which would involve no long journey by rail. An invitation was immediately extended, and in the two years since then this lady has received as guests home and foreign missionaries. Salvation Army and other Christian workers, trained nurses and young business women, besides adopting a little German orphan in whom her mother was much interested.

"It is simply making such use of the home as would gratify my parents," she recently said to me, adding, "Adjectives are misplaced in its mention, since the people who need me are those I most need."

There was no closing of doors from a morbid, selfish grief, and the home is all the dearer since making it a haven of rest to guests of the character described.

SUNDAY WORK.

The expression "compelled to work on Sunday" is one that is too often heard, and is one explanation of the increase of Sunday work. If those who believe it wrong would refuse to do it, even though it might involve risk of financial loss, it would rouse the public to the defence of rights of conscience. But when Christians count it a sufficient excuse for not doing right that it would cost something, and a sufficient reason for doing wrong that it will pay, we cannot expect victories. — — — — —

I have searched the world over to find one who has lost by bravely refusing to do Sunday work. I have found many who gained, but only one case of serious loss, even from an earthly standpoint. Even in that case there was all the gain of moral victory. Let every Christian say to all commands or requests that he shall disobey God by Sunday work, DEO CONFIDO, I believe in God. W. F. CRAFTS.

THE NEED OF CONSCIENTIOUSNESS AS TO THE NEWSPAPERS WE BUY AND ENCOURAGE.

The *Evening Post*, of New York, in its issue of the ninth instant, had a thoughtful, and so far as its associate daily publications were concerned, a commendably outspoken editorial upon the subject of "The Press and Juvenile Crime." It quotes a writer in the *Revue des Deux Mondes*, Alfred Fouillee, to show how startling has been the increase of juvenile crime in France since the year 1880, the ratio of such increase in thirteen years being twenty-five per cent., as compared with eleven per cent. for adult criminals. In Paris, more than half the arrests were of offenders under twenty-one years of age. An English writer shows that these figures are typical for Great Britain and the United States also.

In probing for the causes of this increase, it finds that, while they are doubtless numerous, yet the "one, unmistakable cause is a crime-loving and a crime producing newspaper press"—quoting, in special support of this, the last report of the New York Society for the Prevention of Cruelty to Children, wherein the president, Elbridge T. Gerry, says, "The first cause of their training in vice is what may well be called *vicious journalism*. Lurid stories of crime, illustrated by vivid pictures representing criminals in daring and attractive attitudes; descriptions of criminals arrested for gross immoralities, with the like pictorial illustrations. Any one conversing with children held for crime may soon learn whence the suggestions of crime are derived They are only too ready to talk on the subject, and frequently to compare their exploits with those chronicled in these newspapers" The records of the above society, the *Evening Post* adds, "show case after case where juvenile crime was as directly caused by news papers as if the editors had gone out, like so many Fagins, and taught children to pick pockets, fire buildings and poison food"

During twenty years or more, the compiler of this article has sought to show, by tracts and by very many contributed articles, the direct connection between pernicious reading matter, with immoral and brutalizing pictures, and the commiss on of crime. Until within quite a few years, however, the daily newspaper had not so much attraction for the lad under sixteen, infatuated with criminal heroic ideals, as had the sensational story paper, the dime novel and the detective library, so called. The vicious illustrations of criminals and their bad deeds, now so common in the dailies, have tended to bring the latter and the sensational story paper publication much more on a par. Nevertheless, the reading-matter of the latter, purposely thrown into short paragraphs, easily apprehended, filled with slang and constant references to the police and pistols, presents special attractions for the boy of low or warped moral calibre. In "An Examen of the Boys' Job of Train Derailment near Rome, N. Y." contributed by the writer, about a year ago, to the *Episcopal Recorder*, occurs the following sufficiently convincing illustration, I think, of the connection noted:

"All of the party denied that they had been drinking, but said they were in their sober senses, and they wrecked the train beceause it was a purpose which they had long cherished, and which they foolishly believed they could safely execute after the fashion of some of the 'heroes' of whom they had read. This was plainly enough substantiated by the evidence of the officer who went to the room of the boy, Bristol. He was found lying on a bed. On a chair by the bedside was a yellow-covered volume giving the adventures of the James boys bank and train robbers. The officer said to the boy, as he took him in charge, that such stories were very exciting. Bristol said, yes, but he thought they were a pack of lies. In the room of the leader, Hildreth, were found a revolver, several packs of cards, 'blood and thunder' novels, boxing gloves, etc The novels found were published by ----, of New York City. One of them bears the startling title 'The Last Dark Deeds of the James Boys; or, The Great Robbery on the Rock Island Road.' On the outside of the back cover is a list of over one hundred novels relating to the James boys

"This is the kind of trash," says the Rome editor, "that the young train wreckers were fond of reading, and which inflamed their minds and turned their weak brains to such an extent that they worked themselves up to commit a criminal deed that stands without a parallel in the history of the country."

Dozens, if not hundreds, of the daily and religious papers of the land made similar acknowledgment. The Rome train derailment case, with its tragic and fatal accompaniments, and all the direct evidence as to cause and effect which it supplied, brought with it at least the shock of a much needed awakening

Going back to the editorial in the *Evening Post*, the writer makes some remarks on homicidal mania, as induced by lurid pictures and details of assassination, expresses the view that "the American press is the worst in the world as the recorder and provoker of crime," and takes issue with Elbridge T. Gerry that it (the press) has never yet disregarded an appeal "based on principles of public morality and public decency." He is forced to believe, by what he has observed, that the money argument has much more weight than exhortation.

"We do not propose," he impetuously concludes, "to waste any breath on newspaper proprietors. It is to the general public, to the Christian men and women who buy their daily poison, to the business men and philanthropists who keep their wretched and infectious sheets alive by advertising in them, that the appeal should be made. Theirs is the responsibility, and in their hands is the remedy."*

That is a bold breaking away from a slavish "editorial courtesy,' and a note of dissent from a quarter where it has long been greatly needed. It is likewise a pointing to the practical remedy necessary to be laid hold of by a very large number of advertisers and readers, before there can be any improvement in the make up of our daily papers generally. Most of the morning dailies of Philadelphia issue their papers on the first day of the week the same as on other days, with the difference that the "Sunday" issue is the most objectionable of the seven, and the highest priced. One of these, which I lately scanned, contained thirty-eight pages of matter, together with a twelve-page (smaller size page) supplement of vulgar jest and pictured indecency. The reading matter was of the world, its business, politics, sports and vanities, while many of the advertisements were absolutely vicious. Can any serious minded person doubt that it is his plain duty to refuse to patronize such a sheet—not simply the First day issue, but the publication itself? The abstention from "pernicious reading" and from "the corrupting influences of worldly associations," referred to in the third query of our Book of Discipline, would seem to commend a pretty general uniformity of testimony and practice in the above indicated particular.

JOSIAH W. LEEDS,
in The Friend.

*) The *Evening Post* stands nearly alone among the large dailies of the country in refusing to publish the accounts of horse races.

THE DEVIL'S MISSIONARY WORK.

The American Issue quotes from the notebook of one who was present at a meeting of the Ohio Liquor League some years ago, these words from an officer of the League who, when discussing and citing the conditions of success in the trade, remarked:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things create appetite!"

This is the kind of "missionary work" done by the fifty-five thousand eight hundred and seven bartenders and seventy one thousand four hundred and twelve saloon keepers who act as Satan's missionaries in the dram shops of this country. Could Satan himself show greater and more malignant craft? What are you doing to hinder it?

Is it not time that Christians do a little missionary work in the same "open field?" Who will help? The people should be taught, the young should be warned, the unwary should be cautioned Cheap illustrated literature should be scattered everywhere to show the dangers of indulgence in strong drink and guide the young in paths of truth and soberness.

A "KIND WORD SOCIETY."

The original society of this name was organized to help in finding employment for working-girls who were out of work. But there is no reason why kind words should not be spoken to every one, and the kind deeds done which naturally accompany them. Why should not each family organize itself into a "kind word" society? So many unkind words are spoken between sisters and brothers, between husband and wife, between parents and children, even. It is not that they do not love one another; it is simply that they do not consider how unkind words hurt, and being perfectly well acquainted with one another, perfectly sure, too, that the love which they feel for one another will abide through much provocation, they "let themselves go" when they are out of humor or out of sorts, and they say words they would not say to a stranger. Is it not a sorrowful thing that we presume thus on love, and make it a protection for ourselves from the consequences of our own bad temper instead of making it a reason for being more kind and considerate? This world would be almost like heaven if every family were a kind words society, every member of it doing for all others all the little kindnesses that came in their way.

THE MENNONITE.

A religious monthly Journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., ARPIL, 1897.

The Western District Conference is doing a good work in the line of home missions among the scattered members and groups of Mennonite settlers in Oklahoma. Under the auspices of the conference, Bro. C. Ramsier spends most or all of his time as an itinerant preacher in that section, and many are the echoes and encouraging reports that come from various points in regard to his visits and faithful work.

The editor of the *Bundesbote* very properly remarks that no minister needs to consider it beneath his dignity or otherwise inconsistent with his duties to speak a word for his church papers and put forth effort to promote their introduction into the different families of his congregation as well as their general circulation. The literature of the church is the most powerful ally of the pulpit. No one has more reason to desire its circulation than the minister.

A little book recently found its way to the editor's table (through whose kindness he does not know) which is interesting reading for a Mennonite in that it brings a masterly presentation of the Bible teaching on Christian baptism in complete accord with the teaching and practice of our church on this point. The author, Oscar Droste, of Alt Pillau, Germany, who bears the title of Free Evangelical Preacher, is not a theorizer but a plain, practical expositor of the word. Moreover, he is well at home in the history of the Christian church and brings from this source some striking corroboration of his view on the subject in hand. One of the most surprising is the following from the pen of Luther: "Baptism helps no one, and is to be given to no one, who does not himself have faith: without personal faith no person should be baptized. If therefore we can not prove that infant children themselves possess faith, and their own faith [*i. e.* not the faith of their parents or the church] it is my faithful counsel and decision that we desist, the sooner the better, and baptize not another child, that we may not mock and blaspheme the blessed majesty of God with such juggling and empty nonsense." We commend this letter treatise to all who read German. It can no doubt be obtained through our Book Concern at Berne, Indiana.

Commenting on a recent disgraceful exhibition of brutal sport, so called, and on its own position in reference to the matter, the *Public Ledger* of Philadelphia had this to say: "In every state of the Union but one, the people through their legislatures, have forbidden prize fights. It is a form of alleged sport which is conceeded to be debasing in its effects and demoralizing in its influence. Since the better sense of the country as expressed in its legislation, deprecates prize fighting it cannot approve of its encouragment by publishing the story of every great fight and thus rousing brutal passions and inculcating wrong sentiments. The *Ledger* felt that a majority of its readers represented that better sense and would not be pleased to have the details of the fight carried into their family circles. Therefore, it printed all the clean news of the day, omitting that which was morally debasing and unwholesome." This a most commendable position for the publisher of a newspaper to take, and one he will have no cause to regret. This was a conspicuous but by no means isolated case of proper discrimination by this excellent paper against the filthy trash with which so many of the newspapers fill whole columns and pages. We rejoice that there are still some editors of newspapers with enough sense of moral responsibility to refuse to surrender their sheets, for the sake of filthy lucre, to be the instruments of the devil for the dissemination and encouragement of vice and ungodliness. The *Ledger* also deserves credit for the prominence given in its columns to matters of religion, of reform, and of general moral and intellectual advancement, as well as for its consistent Christian character in observing the Lord's Day as a day of rest from the labors of the week. Altogether the *Ledger* is a paper that Christians can read and patronize with a good conscience.

Apropos to the above there has come to our notice an advertising paragraph by which one of the Philadelphia dailies seeks to enlist members of Christian Endeavor societies to work for the paper by offering thus to furnish them free (?) railroad tickets to San Francisco next July. And this from a paper that constantly flies right into the face of Christian sentiment by publishing a Sunday issue and by sensational accounts pictorial and verbal, of immoral, criminal and degrading occurrences, a paper that spent tens of thousands of dollars in order to out do all others in catering to a morbid curiosity and a debased sentiment in the matter of the recent disgraceful prize fight and then with sanctimonious cant in its editorial column affected to deprecate that of which it had itself made such capital—a paper which almost daily offers insult to every one of its Christian readers by offering them premiums and all sorts of inducements to get them to patronize its morally debasing and God defying Sunday issue. Rather than gain the means of a visit to the great convention by lending your influence for the promotion of an enterprise thus steeped in sin, a great deal better glorify God and honor your Master by staying at home.

The Executive Committee of our Foreign Mission Board has appointed *Sunday, April* 4th, as a day of general and special prayer for our mission among the Indians In a call published in the *Bundesbote* the committee requests all our churches to unite during their services of said day in humble and solemn thanksgiving for the blessings received in the past, and in earnest and devout supplications for the continuance of God's blessing upon our mission. We trust that all our churches will comply with this request of the committee, and that the day thus designated may be observed by them as a day of general and special prayer for the conversion of the Indians. May we all remember the words of our Savior, when he says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

CORRESPONDENCES.

SOUDERTON.—On February 1st our pastor, A. M. Fretz left us and went to Clarence Centre, New York, to hold a series of revival meetings there, and in Canada. He returned home on February 26th in good spirits and reported good and successful meetings. May the Lord add his blessing to his untiring efforts to save souls for Christ. And may he too richly bless the churches and individual brethren with whom he worked. In the pastor's absence the brethren Silas M. Grubb and Anthony S. Shelly very acceptably filled his pulpit.

On March 2nd Rev. M. D. Wood a returned missionary from India and his newly wedded wife arrived at the home of our pastor, and sojourned there one week. In India Mr. Wood worked in connection with Bro. Joseph Godshall, a former member of our pastor's Deep Run church. Mr. Wood belongs to the Pentecostal Churches of America, and is by their Board of Mission Trustees selected to return to India as their missionary. Upon the return to his field of labors he intends to establish an Industrial mission and Bible school, for the training of destitute boys and girls. He is at present collecting funds for the same. On Sunday, March 7th, he preached an inspiring sermon from Mal. 3: 8–10. In the evening he gave an address on "India and mission work there." The church was filled on both occasions. In the evening a collection was lifted for the work.

NOBLE, IOWA.—Our community has been revived and its spiritual atmosphere very much clarified by a series of seven meetings which were conducted at the Mennonite Church by Rev Schantz, of McLean county, Illinois, and our paster, Rev. H. G. Allebach. The meetings began on February 4th and were very well attended throughout. Rev. Schantz is a strong personality, and presents the Gospel in a simple, yet powerful way. The beneficent results of their labors were made manifest in fifteen young persons being led to profess faith in Jesus Christ and join themselves with the church. Our present membership is one hundred and eighty, and we are increasing spiritually as well as numerically. Our church is becoming a more and more powerful agent for good among us.

From here Bro. Schantz, accompanied by Bro. Allebach, visited the congregation in Davis county, this State, where a series of eight meeting were held, resulting in five conversions.

BERNE, IND.—Our missionary sewing society held its tenth anniversary meeting Thursday evening, February 4th. A programme was rendered by the different members. It consisted of essays, declamations and quartettes. The meeting was opened with the hymn, "Oh where are the reapers," which brought the thought to one's heart of the fields that are ripening far and wide; the work is great, but few are the reapers, there must be some golden grain that will be lost if you do not make use of the precious time. There must be a sheaf that is to be gathered in by you. God depends upon it, he says, "I will say to the reapers, gather the wheat into my barn," Matt. 13, 30.

The President of the society read a few passages from the Bible and led in prayer. A little girl then gave a welcome address to the large audience that had gathered in from far and near, for the one great cause, of bringing the Gospel unto the heathen.

One of the speakers spoke upon the subject of Missions. He showed us how the poor heathen were in need and in want of something better and higher, and how they are dying by thousands without a Christ and without salvation. Oh, is it not our duty to offer thanks unto God for the blessings he has bestowed upon us? During the year that is past and gone He has spared us one and all that we might still be working for Him. He has led into our sewing circle thirteen new members, may God bless them and give them joy in this work, and make us all willing to be His faithful servants.

A. G. SPRUNGER.

DEATH OF A MANITOBA MINISTER.

From a correspondence of Benj Ewert in the *Bundesbote* we take the following notice of the death and brief sketch of the life of Heinrich Wiebe, minister of the Mennonite congregation at Edenburg, Manitoba. He writes:

On Saturday, Jan. 30, 1897, our beloved minister, Bro. Heinrich Wiebe, died in the Lord after a severe illness of three weeks. We have every reason to believe that he has entered the rest of the people of God, the blessed inheritance of the saints in light. He leaves a sorrowing widow and four children. The funeral was held in the church here on Feb. 2, in the presence of a great gathering. The occasion and the seivice were more than ordinarily impressive.

Deceased was fifty seven years old, had lived in wedlock for thirty seven years, and had been for thirty three years a minister in the Bergthal congregation. He was one of the deputies of this congregation in Russia who in 1873 with the deputies of other congregations visited America with the object of seeking out a suitable place for settlement for the Mennonite emigrants from Europe. While some of these home-seekers selected Kansas, others Minnesota and Dakota, he chose for his people the fertile Red River valley of South Manitoba, whither the Bergthal people soon migrated and where in these years since they have risen from a state of great poverty to one of prosperity and even affluence.

In that great emigrant movement he was the leader of his people, and in later years he was the leading spirit in the efforts for better schools and more spiritual life in our Bergthal congregation, at all times a decided defender of the truth. He was fearless in his bold and open testimony against abuses that had crept into the congregation and against the ungodly conduct of some of the members, as well as in his decided stand against religious fanaticism and false teaching. As a result, he was often bitterly assailed and had to bear many unjust accusations. He loved to converse on subjects of soul experience and on the eternal truths of God's word. He also manifested an especial interest in the past and current history of the church and of the nations of the world. In his death his family loses a loving and beloved husband and father, the congregation her most influential preacher, faithful servant, and watchful pastor; the ministry, a highly esteemed counsellor and fellow-worker in the Master's vineyard, and the community a useful citizen and kind neighbor.

Happy is he who has learned to do his work conscientiously, and then, without anxious questionings or haunting fears, leave the results wholly with God.—*George Macdonald.*

REPORT OF THE EDUCATIONAL COMMITTEE OF THE MIDDLE DISTRICT CONFERENCE.

The educational committee of the middle district conference met at Bluffton, Ohio, January 9th, to consider the educational interests of the district. The following is a report of the deliberation:

From almost every church in the district thoughts and requests in regard to this important work came to the committee either in person or by letter. From every quarter came the encouraging word, "We need and want a school in our district. As far as we are able to learn, this is the general opinion throughout our conference.

Very liberal offers, and entirely without our solicitation, have already been made. Our town offers us ten acres of land and good buildings, rated at about $25,000, free and without cost if we locate there. Another town made an offer almost equal to that. We learn that still other places are making efforts to get the school.

Most encouraging of all is the fact that there is a general harmony of opinion in regard to this matter. That we want a school, that we must begin on a small scale, that the aim shall be to give thorough instruction, that the school shall be a Christian institution, that the immediate aim of the school shall be to meet the present demands of our churches, these are points on which all seem to agree. In view of all this and the fact that perhaps forty of our young people are now attending other schools, and that if we had a school of our own, many would go to school who without it do not go at all, the members of the committee take delight in recommending the building of a school in the near future. The committee presents the following plan:

I. That our school shall be first of all a preparatory school with an academic course of study. Special opportunities shall be offered for training teachers. From the very beginning it shall be the aim and endeavor of the school, to meet as far as possible the demands of our time and the wants of our people. Bible instruction shall have a prominent part, first perhaps in connection with the academic course, and later in a separate course. Especially favorable opportunities shall be offered for the study of music both vocal and instrumental. There might be added a course in bookkeeping. On the whole the aim shall be to meet the existing demands of our churches, and gradually to prepare the way for farther development.

II. That the beginning shall be on a small and reasonable scale, without great expenses, and entirely without debts. We may already depend upon it, that the town in which the school will be located, will furnish land and buildings, for two town have already offered this. To defray other expenses, teachers' salaries, fuel, etc., the money might be raised through private subscriptions as free-will offerings, after the following plan: Each subscriber agrees to pay a definite sum for a definite time, say $5.00 a year for five years. In some instances the amount might be doubled or even more. Where this amount seems too large two or three together might agree to raise that sum. We have confidence that after five years the school would so recommend itself, that the contributors would renew their subscriptions, and even enlarge them for the farther support of the school, as has already been done in other schools. We are confident that in this way sufficient support will be given, not only to begin this good work, but also to continue it. From various sources we have already learned that there are estates which are to be given for this work. Through such contributions and other free-will offerings a school fund could be established. At first it might be sufficient to employ two teachers. In this way the expenses would not be too great. The next conference shall take such measures through which this work can most efficiently be carried out.

III. That the school shall be entirely under the management of the conference. For the management of the school the conference shall elect five, seven or nine trustees, whose duty it shall be under the direction of the conference churches, to manage the school and to further all its interests.

IV. That the location for the school shall be that one which will prove most favorable for the school. The following points should be considered in determining the location:

1. Financial support.
2. General school interests.
3. Favorable Christian, moral and social atmosphere.
4. Local patronage of students.
5. Sufficient separation from other schools not to be hindered by them.
6. A church which offers the studerts a good spiritual home.
7. Healthful locality.
8. Traveling facilities for easy travel.

The committee solicits farther information aud advice in regard to this work. Commending the whole work to Him in whose name we endeavor to fulfill our duty, and to the prayerful consideration of all our people.

THE COMMITTEE.

Bishop Thompson, of Mississippi, asks the solemn question in the *Spirit of Missions;* "Is the Church's refusal to do her work, and the asking of the Lord in some extraordinary way to do it for her—is that, no matter how frequently and how often the asking—is that *prayer?* We may say the Church *never* prays for the conversion of the world, and challenge the contradiction of the statement. The Church is in no dire extremity at all. She is in no position where she can expect an answer to her prayer. She is merely repeating by rote words which she does not *feel.* She is not praying in any true sense of the term. The means for the world's conversion are, to-day; in the power of the Church. She can do the work if she will. Why shirk the work under the pretense of piety? Why transfer her reponsibility to the Lord? We are certainly at this day prepared to confess that if the world is to be converted to Christ it must be done by human and ordinary means. It is the business of the Church to do it. She was sent for that, and that is the meaning of her being here."

Rear-Admiral Belknap, U. S. N., gives the following testimony to the beneficent influence of American missionaries: "I assert it to be a fact beyond contradiction, that there is not a ruler, official, merchant, or any other person, from emperors, judges, governors, counselors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their associates or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

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BY S. M. R.

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"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school." —*S. T. Coleridge.*

IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs,
On our upward way.

We should waste no moments in vain regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun.

We should be from our sinful self set free,
To work and to pray,
And to be what our Father would have us to be,
If we had but a day. —*Sel.*

CULTIVATE THOUGHTFULNESS

My young friends, cultivate a habit of thoughtfulness. It is so important, and yet there seems to be such a lack of it. I meet quite young boys on the street puffing away at a cigar with an air of importance which they base on nothing else than the fact that they are smoking. I meet them again at the street corner using God's name in vain, and their manner indicates that they look for an appreciation of their doings. A little thoughtfulness would reveal to them that refraining from these acts would merit and call forth true appreciation, because it would show true manliness.

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Be thoughtful because you can't afford to be thoughtless. I do not mean that your mind should always be weighed down with some deep thought, but that you shall be careful in your actions, that you shall exercise judgment. Life should be enjoyed, but it is to be remembered also that it is fraught with great responsibilities. Thus, to make the very best of it, be thoughtful.

HOW TO BE A USEFUL CHRISTIAN.

To read the Scriptures regularly; to pray sincerely and daily for God's guidance; to lead a straightforward, frank Christian life; to attend the church services punctually; to join one or more of the active organizations in the church, and to make its work a special object of prayer and vigorous effort; to become a systematic contributor to the church funds; always to speak well of the church and its work, and to encourage others in so doing; to invite friends and strangers to the church, and arrange for their accommodation; to watch over one another, and especially new-comers; to remember that your church is "a city set upon a hill."—*Dr. R. H. Conwell.*

OPPORTUNITIES.

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Living thus, we shall make each hour radiant with the radiancy of duty well done, and radiant hours will make radiant years.

J. R. MILLER.

HOLD ON, BOYS.

Hold on to your tongue when you are ready to swear, lie, or speak harshly.

Hold on to your hand when you are about to punch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

Hold on to virtue—it is above all price to you at all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.—*Sel.*

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MISSION DEPARTMENT.

EDITED BY A. B. S.

One of the teachers of one of our mission-schools writes: "Those children who have been attending our schools for a longer period of time, and who have thus as it were grown up with us, are spoiled for heathendom. They may not *all* become Christians, some of them may still participate in the idolatrous mode of worship and the heathen ceremonies of their people, but they have no longer any faith in them. They may instead of becoming Christians fall into a new mode of unchristian living, but they have lost all faith in the heathen religion of their people."

Mission work calls for much self-denial both on the part of those who are actively engaged in the missionfields, and on the part of those who are to sustain the work by their prayers and their gifts. Paul, the greatest of missionaries, writes: "I have made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." I Cor. 9: 19-22.

Wherein does the success of missionwork consist? In general the success of missionwork is estimated by the number of those who have become willing to be baptized and make an open profession of faith in Christ. Experience however teaches that, as in our home churches frequently such are admitted upon their profession of faith whose subsequent lives prove that they have not experienced that change of heart incident to true conversion, this is also the case with some of those who profess conversion from heathendom to Christianity. As there have been tares among the wheat at all times, and as there are coming, even into our old established churches, such as are not truly converted unto God, we must not expect that all those who profess faith in Christ from among the heathen, will all prove true and sincere Christians thereafter. Thus not all apparent success is real success in this line. Yet we must never judge missionwork as being entirely unsuccessful even if *many* of those who profess conversion and faith in Christ do not live up to their profession. Success in missionwork does not only consist in a great number of true converts. A single soul rescued from death and destruction is a great success in itself. We are told that a human soul is of more value then the whole world. Therefore if only one heathen soul is saved missionwork is not without success. But not even in this does all the success of missionwork consist. Christ says, the Gospel is to be preached to all nations *as a testimony against them.* The heathen who have the Gospel preached to them have no excuse if they do not accept of it. They can not make the claim of ignorance and of not having known any better. They must at the great judgment day praise God for his righteous judgment as well as for the mercy and grace shown them in presenting the Gospel and offering salvation unto them. All faithful missionwork is therefore not without success. It will either prove a savor of life or a savor of death unto those among whom it is done. But in either case it will redound to the glory of God.

BAPTISM AT CANTONMENT.

Some time ago missionary M. M. Horsh, stationed at Cantonment during brother Petter's absence, wrote to the Executive Committee of the Missionboard stating that a young Indian who is suffering with consumption and who by all appearances had but a short time to live, was hopefully converted and now earnestly desired to be baptized. Brother Horsch, not being himself an ordained Elder, requested the committee to send some one to baptize the young man. The committee thinking that delay in this case might prove deleterious, brother Horsch was instructed that in case they found the young man prepared to receive baptism he should baptize him at once. Acting upon the authority thus given him brother Horsch made arrangements and baptized him on Sunday, February 28th. Brother Horsch writes of the occasion as follows: "Sunday, February 28th, has been a memorable and blessed day for us. The young man requested to be baptized in the presence of his people in our church. This his request we fulfilled. He being too weak to sit during our services a bed was prepared for him whereon he lay, and as his weakness did not allow him to kneel, baptism was administered to him while sitting on his couch. The dear young man is very joyful and happy in the Lord. He repeatedly expresses himself that though his body is very weak yet he is happy and contended. His prayers offered to his Savior in childlike simplicity and confidence fill our hearts with gratitude and praise towards God. Truly, the Lord is able and powerful to change the heart of an Indian and draw it unto himself.

"This young man, whose name is William Fletcher, has a family consisting of a wife and two children. When he was a boy he attended our mission school at Darlington. He is one of the first fruits of our mission, and we are confident that some more will follow.— — —.

"We are full of confidence, because we see how the spirit of the Lord is working mightily among these Indians. O, that all our churches would unite with us in praying to God for our Indians, and especially for those of them who are seeking after salvation! Is it not possible that a day of prayer may be appointed on which *all* our churches unite in calling upon God for His blessing upon our mission? Surely the Lord will hear our united petitions! He will grant us more fruit if we earuestly and unitedly entreat him!"

MISSIONARIES TO MEXICO.

Mrs. James D. Eaton, of Chiuahua, gives the following reasons for sending missionaries to Mexico:

1. Many souls are trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life. One poor woman feeling the need of something, she knew not what, ventured to ask a priest to explain the forms of the church, the mass, baptism, etc.; but he only replied that she was a fool, who could not understand. Now that she has received the Word, and feels that Jesus is her Savior, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer.

2. There is needed a Gospel of *holiness* in this land where religion and morals are divorced. A people that have been allowed to break the whole decalog, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crimes to be committed, realize that it is a new Gospel which says, "Thy sins be forgiven thee; go and sin no more."

3. There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman Church in Mexico. Nothing sadder can be imagined than the funeral oration by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown which has received another soul. Many men of the liberal party now declare that they have done with religion; yet numbers of these are in sympathy with the Protestant churches that encourage education, progress and rational thinking.

4. There is urgent need of Christians who know how to *pray* with intelligence as well as faith; and the enlightened fervor of many of our evangelical churches is one of the most hopeful effects of the Gospel here.

5. And there is need of the Gospel for the sake of *our own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is a similar need on this side of the line.

A DISCOURSE ON GIVING.

In 2 Cor. viii-ix. is the one discourse on *giving* that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but present seven *paradoxes* that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in sacred Scriptures; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.

2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.

3. They were *urgent* to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters *value* of gifts is reckoned, not by the *amount* given, but by the degree of *willingness and cheerfulness* manifested.

6. We are here taught that *increase* comes not by *keeping*, but by *giving;* that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but a privilege and a blessiug to be courted and cultivated.

Can we do better than to follow such a glorious example?—*Missionary Review.*

We would know the world—not to censure, not to boast ourselves, but that our sympathy may be wider and wider.—*Lynch.*

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MISSION DEPARTMENT.

EDITED BY A. B. S.

One of the teachers of one of our mission-schools writes: "Those children who have been attending our schools for a longer period of time, and who have thus as it were grown up with us, are spoiled for heathendom. They may not *all* become Christians, some of them may still participate in the idolatrous mode of worship and the heathen ceremonies of their people, but they have no longer any faith in them. They may instead of becoming Christians fall into a new mode of unchristian living, but they have lost all faith in the heathen religion of their people."

Mission work calls for much self-denial both on the part of those who are actively engaged in the missionfields, and on the part of those who are to sustain the work by their prayers and their gifts. Paul, the greatest of missionaries, writes: "I have made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." I Cor. 9: 19-22.

Wherein does the success of missionwork consist? In general the success of missionwork is estimated by the number of those who have become willing to be baptized and make an open profession of faith in Christ. Experience however teaches that, as in our home churches frequently such are admitted upon their profession of faith whose subsequent lives prove that they have not experienced that change of heart incident to true conversion, this is also the case with some of those who profess conversion from heathendom to Christiauity. As there have been tares among the wheat at all times, and as there are coming, even into our old established churches, such as are not truly converted unto God, we must not expect that all those who profess faith in Christ from among the heathen, will all prove true and sincere Christians thereafter. Thus not all apparent success is real success in this line. Yet we must never judge missionwork as being entirely unsuccessful even if *many* of those who profess conversion and faith in Christ do not live up to their profession. Success in missionwork does not only consist in a great number of true converts. A single soul rescued from death and destruction is a great success in itself. We are told that a human soul is of more value then the whole world. Therefore if only one heathen soul is saved missionwork is not without success. But not even in this does all the success of missionwork consist. Christ says, the Gospel is to be preached to all nations *as a testimony against them.* The heathen who have the Gospel preached to them have no excuse if they do not accept of it. They can not make the claim of ignorance and of not having known any better. They must at the great judgment day praise God for his righteous judgment as well as for the mercy and grace shown them in presenting the Gospel and offering salvation nnto them. All faithful missionwork is therefore not without success. It will either prove a savor of life or a savor of death unto those among whom it is done. But in either case it will redound to the glory of God.

BAPTISM AT CANTONMENT.

Some time ago missionary M. M. Horsh, stationed at Cantonment during brother Petter's absence, wrote to the Executive Committee of the Missionboard stating that a young Indian who is suffering with consumption and who by all appearances had but a short time to live, was hopefully converted and now earnestly desired to be baptized. Brother Horsch, not being himself an ordained Elder, requested the committee to send some one to baptize the young man. The committee thinking that delay in this case might prove deleterious, brother Horsch was instructed that in case they found the young man prepared to receive baptism he should baptize him at once. Acting upon the authority thus given him brother Horsch made arrangements and baptized him on Sunday, February 28th. Brother Horsch writes of the occasion as follows: "Sunday, February 28th, has been a memorable and blessed day for us. The young man requested to be baptized in the presence of his people in our church. This his request we fulfilled. He being too weak to sit during our services a bed was prepared for him whereon he lay, and as his weakness did not allow him to kneel, baptism was administered to him while sitting on his couch. The dear young man is very joyful and happy in the Lord. He repeadedly expresses himself that though his body is very weak yet he is happy and contended. His prayers offered to his Savior in childlike simplicity and confidence fill our hearts with gratitude and praise towards God. Truly, the Lord is able and powerful to change the heart of an Indian and draw it unto himself.

"This young man, whose name is William Fletcher, has a family consisting of a wife and two children. When he was a boy he attended our mission school at Darlington. He is one of the first fruits of our mission, and we are confident that some more will follow.— — —.

"We are full of confidence, because we see how the spirit of the Lord is working mightily among these Indians. O, that all our churches would unite with us in praying to God for our Indians, and especially for those of them who are seeking after salvation! Is it not possible that a day of prayer may be appointed on which *all* our churches unite in calling upon God for His blessing upon our mission? Surely the Lord will hear our nnited petitions! He will grant us more fruit if we earuestly and unitedly entreat him!"

MISSIONARIES TO MEXICO.

Mrs. James D. Eaton, of Chiuahua, gives the following reasons for sending missionaries to Mexico:

1. Many souls are trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life. Oue poor woman feeling the need of something, she knew not what, ventured to ask a priest to explain the forms of the church, the mass, baptism, etc.; but he only replied that she was a fool, who could not understand. Now that she has received the Word, and feels that Jesus is her Savior, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer.

2. There is needed a Gospel of *holiness* in this land where religion and morals are divorced. A people that have been allowed to break the whole decalog, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crimes to be committed, realize that it is a new Gospel which says, "Thy sins be forgiven thee; go and sin no more."

3. There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman Church in Mexico. Nothing sadder can be imagined than the funeral oration by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown which has received another soul. Many men of the liberal party now declare that they have done with religion; yet numbers of these are in sympathy with the Protestant churches that encourage education, progress and rational thinking.

4. There is urgent need of Christians who know how to *pray* with intelligence as well as faith; and the enlightened fervor of many of our evangelical churches is one of the most hopeful effects of the Gospel here.

5. And there is need of the Gospel for the sake of *our own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is a similar need on this side of the line.

A DISCOURSE ON GIVING.

In 2 Cor. viii-ix. is the one discourse on *giving* that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but present seven *paradoxes* that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in sacred Scriptures; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.

2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.

3. They were *urgent* to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters *value* of gifts is reckoned, not by the *amount* given, but by the degree of *willingness and cheerfulness* manifested.

6. We are here taught that *increase* comes not by *keeping*, but by *giving;* that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?—*Missionary Review.*

We would know the world—not to censure, not to boast ourselves, bnt that our sympathy may be wider and wider.—*Lynch.*

GENERAL CHURCH INTELLIGENCE.

It is reported that a party of about twenty five Mennonites have left their homes near the Russian—Persian town Tashkend, Persia, and are on their way to Minnesota, where they expect to arrive some time in April, and where they intend to settle.

A new Church organization under the name of *The Church of Glad Tidings*, has recently been effected in the state of Massachusetts. The principal doctrine of this new organization is, that also the body of man may become immortal, so as not to be subject unto death—a logical deduction from the teachings of the so-called Christian Scientists.

The *Christliche Botschafter*, the German organ of the Evangelical Association, in speaking of the liberality of one of the Conferences of said Association says, "The income of the Conference during the past year averaged the sum of $12.45 per church member. Statistics show that in 1876 this conference collected about 40 cents per member for missions. During the year just ended the collections for mission purposes amounted to $2.58 per member. The number of our church papers subscribed for within the limits of this Conference, is equal to one-third the number of church members belonging to Conference."

In addition to the "Salvation Army" and the "Volunteers of America," a third army of a similar character, "The United States Church Army," has recently been organized. The following announcement of its work was lately published in some of the New York papers: U. S. Church Army, Manhattan Post, every evening, 7.30, foot of East Twenty-sixth street, opposite Bellevue Hospital. Public cordially invited. General Henry H. Hadley, Military Director. Participants this week: Stemly, comedian; Wylie, cornetist; Burke, clarionetist; Richards, vocolist; Heady, chorister; Kendall, fisherman; Remley, policeman; Harry Bill, pedestrian; Jenner, quartermaster; Honeman, professor.

From a very nicely gotten up catalogue of the Elkhart Institute, located at Elkhart, Indiana, which we lately received, we learn, that this Mennonite Institution for higher Education, which was started only a little over two years ago, is well patronized, the number of students attending it during the two years of its existence ranging about 150 per year. The Institute has five different departments, viz: An Academic, a Bible, a Music, a Commercial, and a Stenographic Department. The Academic Department includes a Preparatory, a Teacher's, and a Scientific Course. The time allotted for finishing any one of the serveral courses in this department, and for the course in the Bible Department, is two years. The courses in the other departments may be finished in shorter periods of time.

For famine stricken India.—"The Mennonite Evangelizing and Benevolent Board" of Elkhart, Indiana, has appointed a committee, consisting of the brethren George Lambert, Wakarusa, Indiana, and J. S. Coffman and J. S. Lehman, Elkhart, to solicit and collect aid for the famine stricken sufferers in India. It is proposed to send them cornmeal and wheat flour. A number of railroad companies have offered to transport gifts, *free of charge*, to San Francisco, where they will be loaded on board of ships and sent directly to the suffering districts. Rev. George Lambert has been appointed to accompany the gifts and supervise their distribution. It is proposed to have the gifts ready for shipment by the 15th of April. Further information in reference to the contribution of aid for these Indian sufferers may be obtained by writing to the secretary of the "Home and Foreign Relief Commission," George L. Bender, Elkhart, Indiana.

No Wine on the President's Table.—The following highly encouraging and pleasing note comes from Washington, D. C.: "The President and Mrs. McKinley have given two informal dinner parties, one to their relations and the other to visiting neighbors from their old home, and at both wine was banished from their table. This is pleasing to all the temperance folks, and just what was expected by those who were closely acquainted with the domestic habits of the President and his wife. That intoxicants will be shut out of the private dining room of the White House for the next four years is certain, but no formal announcement has been made, and probably none will be made, as to whether wine will be served at the State dinners given by the President, or the cold water example set by President and Mrs. Hayes will be followed in its entirety. There will be no more State dinners given at the White House until next winter. Mrs. McKinley has been formally thanked for not having wine upon her table, in a letter from an official of the W. C. T. U.

BOOK NOTES.

"The Book of Daniel in the Light of the Higher Criticism," by I. D. Steele, with additions by H. L. Hastings, is the latest issue of "The Anti-Infidel Library." The essay is an able refutation of the claims of "Higher Critics" concerning the book of Daniel, and shonld be widely read. Whoever has been disturbed by the "Higher Criticism" will find enough in this pamphlet to cause him to become settled in the old views regarding Daniel. Price, 10 cents. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

MARRIAGES.

WISMER—RICKERT.—On March 3, 1897, at Souderton, by Pastor A. M. Fretz, Henry L. Wismer, of Plumsteadville, to Amanda Rickert, of Dublin.

DEATHS.

GOTTSHALL.—On February 22, '97, near Blooming Glen, Pa., Harvey Godshall, aged 19 yrs., 7 mos. and 20 days. Interment on the 27th at Blooming Glen. Services by Henry Rosenberger and Allen M. Fretz.

SMITH.—On Eebruary 25, 1897, near Milford Square, Bucks county, Pa., suddenly with heart disease, Abraham B. Smith, aged 70 yrs., 2 mos. and 25 days. Funeral services were held on March 4th by A. B. Shelly and O. F. Waage. Interment at West Swamp Mennonite church.

SWARTZ.—On February 26, 1897, near Deep Run church, Pa., Anna, *nee* Fretz, wife of Andrew Swartz, aged 75 yrs., 3 mos. and 2 days. Interment on March 3d, at Deep Run Mennonite burial grounds. Services by John Leatherman and Allen M. Fretz.

ANDREWS.—On March 1, 1897, in Blooming Glen, Pa., Barbara Andrews, relict of Elias Andrews, aged 65 yrs., 4 mos. and 14 days. Interment on the 5th at Blooming Glen. Services by Henry Rosenberger and Allen M. Fretz.

WASSER.—On March 5, 1897, in Schwenksville, Pa., David M. Wasser, aged 63 yrs., less one day. Interment on the 10th at Schwenksville Mennonite burial grounds. Services by A. M. Fretz assisted by A. B. Shelly, A. S. Shelly and N. B. Grubb. Brother Wasser was a faithful and devoted member of the Schwenksville Mennonite church, serving the same for 24 successive years as trustee. His wife who survives him is a daughter of Rev. Moses Gottshall, late pastor of the church for many years, and a sister of Rev. W.S. Gottshall, the present pastor.

CONTRIBUTIONS.

For Heathen Mission Work, received during the month of February.

From a Friend of Missions in Kansas, $100.00; Clarence and Ab. Schowalter, Donnellson, Ia., $1.29; Bethel cong. Mo., $7.50; C. F. Classen, Newton, Kan. $10.00; Bro. Winkler, Newton, Kan. $10.00; Collection at Wedding at Donnellson, Ia. $4.03; Salem cong., Dalton, O., $6.50; Daniel Bachman, Moundridge, Kan., $5.00; J. S. Krehbiel, Darlington, Refunded Board Money, $14.00; Mennoville cong., Okla. $1.40; S. S. at Lehigh, Kan. $4.65; Cong. at Beatrice, Neb. $31.00; "In His Name," Newton, Kan. $25.00; H. Feldman, Donnellson, Ia. $10.00.

Gratefully acknowledged,
G. HARDER, Treasurer.

Donations received at the Mennonite Home, Frederick, Pa., during December 1896, and January 1897, as reported to the Financial Secretary.

DECEMBER, 1896.

Mrs. I. W. Stetler, Frederick, Pa.—2 Comfortables.

Mr. and Mrs. J. L. Bauer, Bally, Pa.—Beef, sausage, half bushel apples.

Dr. J. S. Borneman, Boyertown, Pa.—2 bushels potatoes.

Joseph Wile, New Hanover, Pa.—2 bushels potatoes.

Rev. A. S. Shelly, Bally, Pa.—Lot of apples.

H. H. Oberholtzer, . . . Indian meal.

1st Mennonite church, Philada.—(Christmas gift). Turkey, celery, corn, tomatoes, fruit, &c.

J. L. Bauer, Bally, Pa.—1 Bureau cover, 1 wash stand, 1 pound coffee, 3 pounds prunes.

J. R. Allebach, Green Lane, Pa.—Sausage and scrabble.

Mr. and Mrs. J. R. Sheid, Frederick, Pa.—Half barrel apples, 20 cans fruit, 1 pack dried apples, 10 cups jelly.

Mrs. I. W. Stetler, Frederick, Pa.—Sausage and scrabble, cabbage, 3 quarts mince meat.

JANUARY, 1897.

I. T. Ehst, Boyertown, Pa.—Printing 1500 circulars.

William Singerly, Phila., Pa.—"Philadelphia Record" for one year.

1st Menn. church, Phila., Pa.—1 pair woolen blankets, 1 linen table cover, 2 oil lamps, glass bread plate, 18 dinner plates, 12 saucers, 5 cups, 2 fruit dishes, 5 salt cellars, 1 frying pan, tea kettle, 10 pounds rice, 3 pounds coffee, half pound tea, 1 pound currants, 5 pounds raisins, 5 pounds prunes, 6 pounds rolled oats, 6 pounds buckwheat flour, 5 quarts soup beans, 2 quarts peas, 17 small sacks salt, 2 packages corn starch, 2 packages rolled oats, 18 cakes soap, 2 bottles catsup, 2 bottles mixed pickles, 2 cups mustard, 5 cans tomatoes, 6 cans corn, 1 can peas, 1 can peaches, 10 books, 50 Gospel Hymns.

1st Menn. church, Phila., Pa.—(Subsequent lot). Canned pineapples, stove polish, shoe polish, box mixed soap, burners, buckwheat, tacks, tea, washboards, hominy, sand soap, mustard, cocoa, scrub brushes, chili sauce, corn starch, puddine, split peas, barley, farina, baking soda, pepper, salt, clothes line, succotash, canned lima beans, vinegar, coffee esseuce, bluing, baking powder, raisins, canned tomatoes, Pettijohn's breakfast food.

The Board also gratefully acknowledges the kindness of Mr. H. S. Borneman, Esq., of Philadelphia, Pa., for professional service rendered gratis. Gratefully acknowledged,

W. S. GOTTSHALL, Fin. Sec.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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DISCOURAGED BECAUSE OF THE WAY.

Pilgrim of earth! who art journeying to heaven;
Heir of eternal life! child of the day,
Cared for, watched over, beloved and forgiven
Art thou discouraged because of the way?

Cared for, watched over, though often thou seemest
Justly forsaken, nor counted a child—
Loved and forgiven though rightly thou deemest,
Thyself all unlovely, impure and undefiled.

Weary and thirsty no water-brook near thee,
Press on, nor faint at the length of the way:
The God of thy life will assuredly hear thee,
He will provide thee with strength for the day.

Break through the brambles and briars that obstruct thee,
Dread not the gloom and the blackness of night,
Lean on the hand that will safely conduct thee;
Trust to his eye to whom darkness is light!

Be trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord—
Grace to go forward wherever He guide thee,
Simply believing the truth of his word.

Still on thy spirit deep anguish is pressing—
Not for the yoke that his wisdom bestows,
A heavier burden thy soul is distressing—
A heart that is slow in his love to repose;

Earthliness, coldness, unthankful behavior—
Ah! thou mayst sorrow, but do not despair;
Even this grief thou mayst bring to thy Saviour
Cast upon Him e'en this burden and care!

For the Mennonite.

LACK OF INTEREST IN BIBLE STUDY.

BY I. B. BAUER.

A certain lecturer truly said "we are nothing but a bundle of habits," and there are a great many wretched habits into which Christians allow themselves to fall. Christians are taken possession of by these habits, many are held close prisoners to them, and the bondage to bad habits in Bible reading accounts very largely for lack of interest and love for the Word of God.

Not to be interested in Bible study argues a life of unbelief and worldliness. Many Christians are more interested in their merchandise, farms or financial schemes than in the things of the kingdom of heaven. This is truly illustrated by a mere attention to the conversation of church members before and after services, and nowhere is this more noticeable than in the country church yard, where people, especially on a pleasant summer day, come early, and gathering into crowds discuss the topics of the day until the regular preaching services begin.

It does not even stop on the outside, but there is lack of interest manifested even during the services, for it has happened on more than one occasion that even church members have shown their non interest for the services by actually falling asleep while the services were in progress.

But, taking for granted that worldly interests do not interfere with the Christian worship, why is the love for Bible study so limited? It is probably true that "the Bible is the best known and at the same time the least understood book in the world; for the reason that it is the most read and the least studied of all books.' There are many Bible readers but few Bible students. In all courses of study it is nothing unusual for a student, of ordinary ability to take up some new line of thought and to develop it by digging through some volume or volumes several times the size of the Bible and in a comparatively short time is ready to answer most any question thereon, yet this ever new volume will be studied, or misstudied for a lifetime and at the end of said time, the so called student is no farther advanced than when he started. The reasons for this are many. It may be the habit of routine reading. Reading, by chapters, by hours, or by minutes, according as they have resolved. This reading is not so much as a study, to get the sense or meaning, as to get through with the regular task. No wonder the Bible is an uninteresting book. This is not Bible reading when it is merely done to fill some pious resolution or promise.

It may be the habit of partial reading. Confining to certain portions and neglecting the larger part. Some confine themselves entirely to the New Testament, or even a part of it. This from a mere psychological point of view weakens any student.

It may be the habit of periodic reading or reading by spells. Neglecting entirely for a day, week or a month and then start in for a few days until the person grows tired; or it may be the habit of formal reading. Reading at the breakfast-table or some appointed hour. He was brought up that way and he is a little superstitious, fearing if he does not keep it up things will go wrong, consequently he finds a short chapter and gallops through it not even thinking of what he is reading. But what is the use to point out bad habits or wrong ways, if we have no way of bettering the method.

In fact, however, we should always profit by our errors, and it matters not so much what method we do pursue as how we pursue it. A certain educator once said, "Give me the student who can concentrate himself five minutes upon one subject and I can show you the student who is successful." The same applies to our Bible study. Five minutes of concentration is worth more than an hour's reading without any thought. We should read regularly but not as a matter of form. We should study systematically, for when we remember that the books of the Bible are in a large sense interdependent upon each other, we recognize at once that if we are to really understand any one part we must have a knowledge of all its parts.

Topical study is another excellent method, taking up a subject and following it through. Again, method is merely form and the secret of all is, first, to become interested, and the best way to become interested is to apply the rule that a certain psychologist gave for the strengthening of the memory. He said the best way to strengthen the memory is to strengthen it, and so the best way to become interested in the Bible is to become interested in it, which should be no trouble at all when we consider it as the Word of God given directly for ourselves. When we consider the Bible as an ever new and not as an old book, and we should not think of God's Word as a great store house of truth for the whole world and so hold a general relation to it; but look into it to find God's message in it to yourself.

OATHS FORBIDDEN BY CHRIST.

To one who does not carry foregone conclusions of his own to the interpretation of the New Testament, it can hardly appear otherwise than certain that the Founder of Christianity intended to prohibit all oaths. His precept, "Swear not at all," occurs in a series of specifications of maxims drawn from the standard morality of his day, under each of which he sets aside the existing ethical rule, and substitutes for it one covering precisely the same ground, and conformed to the intrinsic right as represented in his own spirit and life. "Ye have heard that it hath been said, An eye for an eye, a tooth for a tooth; but I say unto you, that ye resist not evil." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies." The analogy of these and other declarations of the same series compels us to believe that when Jesus said, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" the precept which followed, "I say unto you, Swear not at all," must have applied to the same subject-matter with the maxim which precedes it,—that Jesus must have intended to disallow something that had been previously permitted. If so, not trivial or profane oaths alone, but oaths made in good faith and with due solemnity must have been included in the precept, "Swear not at all." It is historically certain that the primitive Christians thus understood the evangelic precept. They not only refused the usual idolatrous forms of adjuration, but maintained that all oaths had been forbidden by their Divine Law-giver; nor have we any proof of their having receded from this position, until that strange fusion of church and state under Constantine, in which it is hard to say whether Christianity mounted the throne of the Cæsars or succumbed to their rule.—*Peabody's Moral Philosophy.*

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*F. W. Farrar, D. D.*

No Christian is letting his light shine as Christ intended he should do, who is not doing something to lift somebody up toward heaven.

For the Mennonite.

THE BIBLICAL CHRISTIAN.

H. G. ALLEBACH.

Whether a specimen of this species of Christian is to be found in the world, is immaterial. It is even difficult to assert that he is found in the Bible. Paul and Peter, after conversion, may have fulfilled all the conditions, but it is hard to prove this. And no matter, for this point is also immaterial. But it is not immaterial whether we will or will not try to find him—in ourselves. The following characteristics of him, we think, are pointed out in the Bible, though in different language from that employed here:

1 The Biblical Christian is not necessarily a perfect man. He is capable of grave errors and grievous sins, but he is also capable of repenting, and, above all, of avoiding the same sin in the future. Romans 3: 10, John 5: 14.

2. He is a Christian because he tends to be like Christ. Any one calling himself by Christ's name without in some measure deserving the name, is guilty of a kind of spiritual forgery or false pretense. Phil. 2: 5.

3 The Biblical Christian is a righteous man because it is God's will and pleasure that he should be so, not because it will swell his purse or his reputation. Matt. 6: 1–3; 19: 21.

4. He has enough faith in the wisdom of Christ's commands and in the sufficiency of His grace, to do his part without making wry faces over its unpleasantness. He does not dodge his duties because they involve sacrifices. Matt. 10: 34–38; Phil. 1: 29.

5. He is as anxious to be seen in the Lord's house any Sabbath after baptism as on that sacred morning when it was administered. Psalms 84: 2; 122: 1.

6. He does not look upon baptism as an initiation into something like a lodge, nor upon the momentous questions of the pastor and his own solemn answers as a convenient piece of red tape mummery. Gal. 3: 27; 6: 2, 3.

7. He likes to be where God's children are, among his kind, knowing that on some not distant day they will have to be his sole company. Eph. 2: 19.

8. He takes sufficient interest in God's cause to inquire after its progress, and contribute to its support. Matt. 20: 1–7.

9. He is not ashamed to name the name of Christ. Luke 9: 26.

10. He does not ask, "Must a good Christian go to church?" Hebrew 10: 25.

11. He is a diligent student of the Bible, knowing that without it there would be no hope in the world. He loves to read it because it is written by God, whom he would serve, and is full of Christ, whom he loves as his own wife and children. He knows he must read it if he would not continually be falling a peg or two lower in the tone and purity of his life. John 5: 59; 17: 17.

12. He is as good to his neighbor as he is to himself. He expects others to make allowances for his own weaknesses, and consequently he makes allowances for theirs. Luke 6: 41.

13. The Biblical Christian is not suspicious by nature He is willing to impute to others the same upright motives that he wants them to accredit to him. He is more willing to believe without proof the goodness than the badness of his neighbor. Matt. 7: 1.

14. He is as jealous of his neighbor's reputation as of his own, and would rather say nothing that breathes a single unkind syllable, however warranted, that might redound to his neighbor's discredit. 1 Cor. 13: 4, 6.

15. He is willing to pocket an insult rather than harry and torment his peace of mind by seeking every chance of resenting it. Rom. 12: 19.

16. After he has tried to win his enemy by appealing to reason, and by patient tact, and has failed, he freely forgives him. Matt. 20: 21, 22.

17. In business, he will not adopt the custom of "shaving" or "fleecing" his customers, erecting a trap to catch them. The peaches at the bottom of the basket will be as sound as those on top. The horse he sells will be as free from blemish the day after the sale as he was under the auctioneer's hammer. The note he gives will not go to protest. Luke 6: 38.

18. He will be as good as his word. He does not need to take an oath to clinch his "yeas" and "nays." He means no more than he says and says no more than he means. Matt. 5: 37; 12: 37.

19. He does not boast of his good deeds; nor is he in haste to sit down, fold his hands, and take his rest. 1 Cor. 15: 4; Gal. 6: 9.

20. The Biblical Christian knows and acknowledges that he is the worst man under the sun. Therefore he watches himself rather than others. He does not let a day pass without driving the devil, his adversary, into closer quarters. Matt. 7: 3–5.

21. He never plays with sin, for he knows if he does, sin will soon play with him. Prov. 23: 31, 32.

22. He never wastes much time experimenting with his doubts. When he cannot see clearly that the issue of anything he is about to do is good, he refrains from doing it. Rom. 14: 22, 25; Titus 1: 15.

23. He is always ready to do others a favor whenever he can, and not upon condition that they return it. When they prove ungrateful, he simply repeats the favor. Rom. 15: 2; Hebrews 13: 16

24. He is systematic and business like even in his Christianity. When he begins his Christian life, he maps out his plans, and outlines his purposes as definitely as though his bread and butter depended upon it. Each day has its duties. Rom. 12: 11, Matt. 10: 16.

25. He helps to ease the miseries of this world. He is interested in all solid charitable causes, and cheerfully lends a helping hand. Gal. 6: 2; Mark 14: 7.

26. He loves his country. By his ballot and his moral influence, in all his political aspirations and activities, he seeks the good of his countrymen. Rom. 13: 1–3.

27. He cultivates good habits, shakes off bad habits, and abandons evil practices with all the energy of his nature. Isaiah 1: 16, 17; 1 Peter 2: 11.

28. He never neglects those kindly acts and offices of politeness, courtesy and good breeding that bespeak the perfect Christian gentleman. Matt. 7: 12; Rom. 12: 10.

29. He does not despise riches. He amasses a fortune, and thanks God for the privilege. But he takes care not to love the money so much as the good it is in its power to do. 1 Kings 3: 11–13.

30. He makes himself useful in church and out of church. When he is asked to participate in any branch of church work, he will not refuse. Eccl. 9: 10.

Nothing shall be too hard which God hath promised, and ye by faith and prayer are fit to receive.

For the Mennonite.

WHICH IS WORSE?

or Thoughts from News Items.

BY F.

In perusing and meditating on the news items of the papers and periodicals one is led to see and know communities and individuals as they appear before the public. And when we come to weigh and measure and compare we see many absurdities, and are often led to exclaim: Why! Is it possible! Which is worse! Man is known to the public as he publicly presents himself, or is presented by others. He is judged by the public according to his "outward appearance" and actions. So when we learn a good thing of one there is a tendency to fly to the conclusion that he is a good man and *vice versa*.

And so when a good thing is heard, and almost in the same wave of sound we hear what to us sounds not so good, or when we read an item of commendable news in one paper and then in another an item not commendable, we exclaim: Absurd! Inconsistent! Strange! which is worse! When such news items relate to one high in church or official life so much more glaring does the absurdity appear.

The writer recently came across a few such news paragraphs, relating to our newly inaugurated and much esteemed President, to whom much is confided and from whom much is expected. The first of these items appeared in the former issue of the MENNONITE on the last page under the heading, "No Wine on the President's Table." How my heart rejoiced to learn "that intoxicants will be shut out of the private dining room of the White House for the next four years. I said the President is indeed starting out right as a Christian statesman in this matter. And I almost wished that my vote at last November's election could have been recorded in his behalf. But while I was thus filled with gladness the following news items from another paper came to my notice: "This week President McKinley will be initiated into the Arabic Order of the Mystic Shrine, when he must take a fearful oath, closing with these words: 'In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the centre with a three edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the god of Arab, Moslem and Mohammedan, the God of our fathers, support me to the entire fulfilment of the same. Amen, Amen, Amen.'

"Have we not come to wonderful times? Our chief magistrate bowing the knee to Allah. What a picture! The President of this Christian country, and a member of the Methodist Church, on his knees with the Arab, Moslem and Mohammedan, making himself their inferior, calling down fearful imprecations should he be untrue to the order. How revolting his position—stripped, with his hips higher than his nose—root hog order.

"The Order of the Mystic Shrine was established at Mecca, Arabia, in 1608. The ritual was compiled at Alepps, Arabia. It was at first organized to promote the Arabian and Egyptian Inquisition or vigilance committee to dispense justice and execute punishments upon criminals whom the tardy law did not reach. Its membership is limited to Knights Templar Free Masons of the York Rite and to thirty second degree of the Scotch Rite. They seem to be a higher order of white leaps. * * * It was first brought to this country in 1871. It can be used with fearful effect should Freemasonry try to control this government as it did France a century ago. Why our chief magistrate at this time should subject himself to its low and degrading initiation, part of which is too obscene to be printed in these pages, is a question for serious reflection."

When I read these paragraphs I cried out, "Is it possible? Are these secret orders, represented as heathenish in the extreme, indeed so bad? If so, why should a wise Christian statesman, holding the highest honor and greatest responsibility in the gift of the country submit to their unchristian and absurd ceremonies?" I felt glad that I had withheld my vote from casting it for such a man, on the ground of his Free Mason proclivities. I believe in being consistent in word and deed.

These lines were jotted down as the thoughts contained in them came to the writer's mind. He knows not whether they are worth anything or not. He hopes, however, they may be the means for a deep and serious reflection on the subjects touched upon—intemperance and lodgism. The question heading this article, "Which is Worse?" agitates my mind in these matters. Perhaps some one will be able to answer it in these columns. If we are for temperance in principle let us be for temperance in word and vote. If we are anti-lodge in principle let us be anti lodge in word and vote. Consistency is a jewel, inconsistency is a bane. If we are Christians how is it possible that we are not both for temperance and anti lodge for both are alike plainly taught in the Bible. Which is worse?

For the Mennonite.

THE POLITICAL ECONOMY OF MOSES.

BY OBSERVER.

A great deal of attention is devoted in these days to economic questions. How to remedy the great evils of society and how to better the condition of workingmen form topics that are discussed far and wide. Many of those who are devoting time to those subjects and seeking to find a remedy for society's ills are infidels whose enmity to Christianity is manifested on almost every possible occasion. If instead of finding fault with the Christian religion they would study the Bible more they could see that the old Book is the great friend of the common people and that under the Mosaic system of economy such evils as they complain of were impossible. A revival of that system would be of the greatest benefit to workingmen. Moses was far in advance of modern political economists.

The following extract from "Remarks on the Mistakes of Moses," by H. L. Hastings, of Boston, who has done so much against infidelity, well exhibits the excellence of the Mosaic economic system:

"The land of Israel was divided by lot among the twelve tribes, and this land was inalienable. 'The land shall not be sold, for the land is mine, saith the Lord.' The Almighty claimed the land for his own. Every family had a portion of it sufficient for their own sustenance; the priestly tribes alone being excluded from this provision. Every Israelite was born heir to land, and no unfortunate, improvident, or thriftless father could permanently alienate this inheritance. In case an Israelite waxed poor, he might temporarily dispose of his land, but no transfer which he effected could extend beyond the next year of jubilee, which might be ten or twenty or thirty years away, but which could not be more than fifty years distant. Consequently, no Israelite lived to be fifty years old without being the possessor of landed property.

"This redistribution of lands under the Jewish law, occurring in the jubilee year, furnished the only effective safeguard against the accumulation of wealth, and the absorption of land in great estates which has become the bane and curse of modern civilization. Those reformers who cry out against the great accumulations of wealth, and clamor about the right of the landless multitudes to a portion of the soil from which to win their bread, act with strange inconsistency when they deride the law of Moses, which afforded the only practical and effective method of securing that result,—the taking of usury from among their brethren being expressly forbidden, and the accumulation of lands being prevented by this periodic redistribution The very results which many of them profess to be seeking, were attained with perfect ease under the working of that law which they despise, and in obedience to the command of that God whom they blaspheme.

"A special occasion of complaint is the accumulation of wealth by means of usury; the rich increasing their wealth without labor, and the poor in their poverty being burdened to produce and provide for this increase. But under the law of Moses, Israelites were strictly commanded to lend to their brethren when they were in need, but they were to lend without usury. No Jew was allowed to refuse his needy brother assistance, but he was strictly prohibited from exacting interest on any loan made to one of his brethren. The man who was to abide in God's tabernacle, and dwell in his holy hill, was one who 'putteth not out his money to usury, nor taketh reward against the innocent.'

"The whole law of Moses was opposed to vast accumulations, and the effect of it was to produce a diligent, thrifty, healthful, and contented people."

THE GOSPEL ACCORDING TO YOU.

REV. CHAS. H. JONES.

The fifth Gospel—have you read it? In the New Testament there are four records of the life of Christ. While they agree as to the great fundamental facts of our Lord's life, they differ in details. Each writer has left the impress of his own individuality upon the record, according as the truth passed through the prism of each mind.

But the fifth Gospel—where is that, and what is that? It is the Gospel according to you. It is a book read by people who never have read the Gospel according to Matthew, Mark, Luke, or John, and who probably never will. Is it not worth while asking the question, then, "What is the Gospel according to you?" What impression do the men and women with whom you mingle all the week long gain of the value of the religion of Jesus Christ from the way you are living it? What conception of Christ as a Divine utility are they forming from your presentation of the Gospel in your life?

Every man and woman of us is writing some sort of record daily; and we are transcribing it in a dialect which all men understand and read: "Known and read of all men." We are usually anxious about those outside the Church; Christ was equally anxious about those inside the Church; for an unholy Church is the only thing that can hinder the triumph of His kingdom. It is not so much a matter of what we have in Jesus, as it is a matter of what Jesus has in us. What is the thought before us. What is the Gospel according to you?

We need to be very clear as to one thing, viz: We cannot determine whether we will be witnesses or not. The mere fact that we go up to the house of God and have to do with religious matters and religious people, is sufficient to make the world judge religion by our example. We bear witness unconsciously as well as consciously. Men are born imitators. Mere association produces a powerful influence upon the formation of character. Jesus Christ is daily at the bar of public opinion; and whether men accept or reject Him depends very largely upon the evidence we give as to His divinity, and upon the influence we exert over those who are not His followers.

The solemn obligation that rests upon every Christian is that he shall lift the acts of his daily life up to the same level as his profession. The religion that is not good enough for every place is not good enough for any place. See how this works in business. A church member buys wheat by the thousand bushels—wheat that has not yet been planted. He speculates. A young man, not a Christian, goes into a pool room, and invests more than he earns. He peculates. There is only one letter between the two words, but that is the crookedest letter in the alphabet. One speculates, the other peculates;—no, both gamble! Men of the world do not discriminate as some fastidious church members do, but judge of a man's religion by the way he lives that religion.—*Sel.*

SPARE THE CHILDREN'S FEET.

An aged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them bare footed. A policeman stationed on the corner watched the woman suspiciously. Half way across, she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket book, which she was trying to make way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply, "If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Blessings on the kind hearted care taker who was so thoughtful of the children's feet. And should not we imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?—*Sel.*

It is only an ever living Christ who can afford us the strength we require to do our work and the comfort our hearts crave in the midst of their disappointments, and desolations, and bitter griefs.—*F. A. Noble.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY, 1897.

One of the most striking of Frank Beard's recent cartoons, represents a young man leaving home and waving his hat in a last adieu to the fond parents who at the door of their humble but pure home are watching their departing boy as he comes to the parting of two roads. A guide board directs the boy to keep to the *right* But behind a bluff by the side of the left road, hid from the view of the parents but already in sight of the boy, are three representatives of vice and crime watching their opportunity eager to catch the eye of the youth with their attractive placards and other tempting devices. How true to the actualities of the world as it is! One almost trembles for the boy. Which way will he take? The one to the left beset with the temptations is broad and inviting, and it seems as if the feet of the youth were bent in that direction while his eyes are yet turned to the vanishing home. The road to the right which he is directed to take is a narrow way but it is nevertheless a way of pleasantness and a path of peace. Will he see it in time and will he heed to choose the right? Oh, what possibilities of usefulness, success, true joy and happiness, and eternal glory on the one hand, and of failure, sorrow, shame and degradation and eternal ruin on the other!

The solicitude of the parents for their boy as he leaves the parental roof is a natural one. Thanks be to God for the prayers of fathers and mothers that have followed and continue to follow their children as they go out into the world. In how many a temptation we have had strength to resist in answer to their prayers! Though the special temptations that beset our paths may be hidden from their direct view, they know nevertheless the tempter will not fail to make his approach somehow and sometime. But let us look again at those representatives of sin and debauchery in our picture. Two of them are under the ban of the law; but the third has in his pocket a paper giving him the express permission of the government to carry on his body and soul ruining business and that permission was granted at the request signed perhaps by this father himself. Suppose now this licensed representative of a ruinous traffic succeees in drawing the boy aside from the path of sobriety and virtue, what bitter pangs of remorse must be added to the father's sorrow for his boy when he reflects, if he ever does, on his own part in preparing the pitfall for his innocent feet!

CONFERENCE NOTICE.—The Eastern District Conference will hold its Spring session in the Deep Run church, Bucks county, Pa., on Tuesday, May 4, 1897. Conference services at 9 45 a. m. and will be conducted by A. B. Shelly and A. S. Shelly. Important business will come up for action before this conference, and it is desired that all the members attend if possible.

W. S. GOTTSHALL, Sec.

NOTICE TO CONFERENCE DELEGATES AND VISITORS.

As the May conference will be held at our Deep Run church, convening on Tuesday, May 4, and as the church is quite a distance from the railroad, and we would like to see and entertain a large attendance, I will for the information of those coming by rail make the following announcement. I will see that conveyance will be provided from the railroad to the place of meeting. Please do not arrive at Souderton later than 6.36 south bound, and 7.22 north bound on Tuesday morning. Those arriving earlier will be cared for at my home. It would be a great convenience if those coming would drop a postal to the undersigned a few days previous.

ALLEN M FRETZ,
Souderton, Pa.

GATHERED ITEMS.

During the second week in March a course of Bible study was held in the church at Bluffton and Pandora, Ohio. The 15th and 19th chapter of Luke's Gospel were made the subject of a thorough study.

At the communion services held in the Philadelphia congregation on Easter Sunday, 335 came to the Lord's table, a very encouraging percentage of the total membership. Sixteen new members were added on Friday evening previous.

During the latter part of March sister Baer, wife of our Home Missionary, J. B Baer, suffered a severe attack of sickness. The devoted husband broke off in the midst of his work and hurrid to her bedside. But the Lord has graciously granted recovery and now he is back to his work again.

She second conference and Sunday school convention on the Pacific coast will be held in the congregation at Irving, Oregon, beginning on June 6th. There are prospects of a large attendance from the few congregations within reaching distance. The interest attending and following the first meeting last year is thus shown to have been not of a spasmodic but of an enduring nature.

At Beatrice, Nebraska, where the church of our people is about two miles and a half out of town and many of the members live in the town, services are now held regularly in the town in a building secured for the purpose, three times a month. This is a commendable accommodation to changed circumstances, through a lack of which golden opportunities are often missed and many losses sustained which after regrets can not make good.

The annual report of the Department of Education of Manitoba recently laid before the legislature of that province, contains among the rest also a report of the schools in the Mennonite settlement. The government inspector for this district, Bro. H. H. Ewert, reports in all twenty-seven school districts with thirty teachers, three of the districts having double schools. During 1896, three new districts were organized, Halbstadt, Rosenbach, and Amsterdam. In reference to the qualification of the teachers and the quality of the instruction given, Mr. Ewert reports a slow but steady progress. The prejudice against the study and use of the English language is gradually growing less and would soon disappear as the people came to understand that the study of English does not mean the discarding of the mother tongue.

The Young People's Societies of the Western District will hold a convention in the Moundridge church on May 15th and 16th. The topics on the program are :—1. For Christ and the Church, the motto of the societies, David Goerz; 2. Conscientious attendance of the members at the meetings, referred to the Gnadenberg society; 3. To what extent may the society programs contain historical and literary parts and what should be the nature of the hymns used? A. S. Hirschler.

A ministers' conference will be held by the ministers of the Western District in the West Zion church at Moundridge, Kansas. At this meeting Prof. C. H. Wedel, of Bethel College, will present what is historically known of the articles of faith of the Old Evangelical churches in the time of the Reformation, and the relation of our confession of faith to their dogmas. Another question to be presented is,—What conceptions of the development and consummation of the Kingdom of Christ on earth are warranted by the revelations of the holy Scripture? The program also calls for an open discussion on 2 Pet. 2: 1, 17, 22; and Heb. 6: 4-6.

The annual Sunday-school convention of Kansas will be held on June 3rd in the Gnadenberg church, Harvey county. Among the items on the program are the following topics: 1. How can the Sunday-school be a blessing to the leader, to the teacher, to the pupil, to the visitor? to be discussed in its four parts respectively by Bernhard Regier, Gerhard Bergen, H. A. Bachman, and John Plennert. 2. What can the congregation do to get its members to realize their personal responsibility for the success or failure of the Sunday-school? Jacob Funk and Daniel E. Schmidt. 3. What can the teacher do to incite his pupils to a study of the Scripture? P. H. Richert and D. Gerber. 4. Is it advisable to organize union Sunday-schools by members of different denominations, and how should such schools be conducted? C. H. Wedel. The work in the primary class and its object, by Amanda Hunsberger, Halstead. There will also be an object lesson in teaching an adult Bible class, by John Epp, of Newton.

Bro. Samuel Mosiman, of Trenton, Ohio, has been called into the work of an evangelist by the committee of the Middle Conference, and was ordained on March 14th in his home church. The brethren S. F. Sprunger and J. E. Mehl assisted the pastor, H. J. Krehbiel, in the service. May the Lord bless the young brother in his labors in the Gospel. Our people in Pennsylvania who had the privilege of hearing Bro. Mosiman during his brief visit east a little over a year ago, have not forgotten his earnest addresses and should be glad to have him repeat his visit.

BRO. BAER'S REPORT.

In his last report to the Home Mission Board of the General Conference, Bro. J. B. Baer writes in part as follows: During another year the Lord has brought us faithfully through joyous as well as sad experiences. His hand of grace has been over us. He has dealt with us not according to our desert but in great mercy. Numberless are His benefits and unfathomable His love, which individually and unitedly we have again been permitted to enjoy in such unmerited ways. To Him, our faithful heavenly Father, we owe ceaseless thanksgiving, and the best thanksgiving that we can bring to Him is the consecration to His service of our hearts and lives with all that He has endowed us with. The more faithfully and unselfishly each in his part will seek to serve the Lord, the more we shall experience His nearness and sustaining grace in the future.

During the past year we could again continue our appointed work uninterruptedly. In fifteen different states, including Manitoba, I was permitted to visit congregations and scattered families. When twelve years ago the call to this work came to me from the General Conference, it was then possible annually to visit all the parts of our appointed field. By the grace of God and under His evident blessing the borders of His Zion among us has since been considerably extended. The number of our conferences and of our congregations, as well as the number of members, within the circle of our conference has in this time been more than doubled. Our work naturally grows with the field and the calls from various parts become ever more numerous, so that even with the utmost exertions it is not possible always to respond to the many requests as we would like to do. Yet if the Lord shall continue us longer in His service it shall be our endeavor in His strength and by His grace to do whatever He would have us do.

The problem how to gather and preserve for our church the scattered members in the country and in the cities, and through these to win and bring others to the Master is coming to us with increasing force. Other denominations often make every effort to win into their ranks the more earnest of our scattered members, and how many others there are who through lack of spiritual care are lost not only for our church but for the Kingdom of God. Have we not a number of lamentable instances of neglected opportunities both in the country and in the cities? Still there may be many a person for the care of whose spiritual interests we are responsible and who to day might yet have an open ear for God's pleading call and through salutary influences thrown around them might yet be led in the ways that are good; but through neglect and divers temptations it may soon for many a one be "too late."

Some time ago I found in a certain place a number of our "household of faith." In one family there were five, in another seven, and in another nine members. To my question where they attended Sunday school and church the answer given with one accord was that they had there no services and could therefore attend none. What the future of such families under such circumstances may easily be, I need not say.

We have reason to be thankful that the necessity of uniting our efforts in this work is gaining in recognition, and as we seek each to do his part of the work, the Lord will surely own and bless it. It is not only an opportunity and duty but a blessed privilege that we have in the mission work among our own people and among those yet afar off, as well as in the work of publication, to labor for the upbuilding of God's kingdom.

It is encouraging that of late in each of the conference districts more earnest and self sacrificing efforts have been put forth in the work of the Lord. Thus, for instance, the congregations of the Eastern Conference have begun in several cities and towns to exercise an active care for their members moving there from year to year in larger numbers. And by these efforts besides retaining our own members, many a soul has been won from the world to the Lord, and several active congregations have already been organized as the result of these labors. The Home for the aged and infirm established by this conference is gaining in favor and active support. Then there is to be noted the incipience of a closer fraternal relation between this conference and the brethren of the Schwenkfelder Church, which may lead to co operation in different lines of work. May the Lord bless and prosper the desired uniting of efforts and mutual strengthening of hands.

Likewise the Lord has given many blessed fruits also from the labors of the Middle, Northern and Western Conferences. The conference on the Pacific coast, towards which preparatory efforts had been made for several years, could be held this year with the signal blessing of God, and very encouraging participation on the part of the brethren. The impressions there received led to the decision to plan for more united efforts among the scattered brethren of that section. Bro. Aeschliman was called to labor as much as his time and circumstances allowed among the congregations and scattered members of the district.

From near and far come more and more urgent calls for help. The Lord gives us grace that as a denomination we may recognize our opportunities and appreciate the responsibilities resting upon us. May the Lord be a rich rewarder to all those who thus far have so faithfully sssisted in His work, granting them eternal blessings.

A CALL FROM THE HOME MISSION BOARD OF THE GENERAL CONFERENCE.

Dear Brethren and Sisters! We need help, vigorous support. The work increases, while the contributions become less. Appeals come to our board from our brethren in the faith in various localities, asking for ministration in spiritual things where such ministration is either entirely wanting or not supplied in sufficient measure. We may not disregard these calls. We have a duty to perform towards these our brethren, since we know that we are to "strengthen the things that remain that are ready to die;" that we shall "do good unto all, especially unto them who are of the household of faith;" that we shall "not be weary in well-doing."

Brethren, our home mission work, the work among our own brethren we can not neglect without sooner or later reaping the painful results in our other mission work. We are called, moreover, to show to the world an example not only of an enduring, suffering love, but of a helping, saving, merciful love, if indeed we ourselves have allowed God's eternal love to love us out of our old cold nature into the realm of truth and grace. We must not forget the in junction of our Savior, "When thou art converted, strengthen thy brethren."

We can not, perhaps, go after every one, we can not send ministers to all the scattered families, but, dear brethren, this does not excuse us from doing what we can. The Spirit of God constrains us to do what we can and this spirit let us not quench. It is certainly not by chance that the work is heaped up at our doors. God sends it to us to prove us If we let the hands drop, others will stretch them out. Do we grow faint, God has other laborers; but we ourselves shall suffer loss. Having put our hand to the plow, let us not look back.

The work that the Lord gives us to do is not a burden, but it gives us opportunity to answer in some measure the ardent love of our Master, so that the same fire of love may be kindled in other hearts and that its life giving warmth may make itself felt in the cold and selfish world.

We need *laborers* and for them we need *money*. For the former let us pray earnestly to Him who will send laborers into the harvest, and the latter let us give out of that which the Lord has given us. For persevering prayer and cheerful giving let us draw strength from the blessed promise: "Your labor is not in vain in the Lord."

JOHN PENNER, Secretary.

A LESSON FROM GERMANY.

A recent number of the *Mennonitische Blatter*, published in Altona, Germany, brings an interesting article from the pen of Christian Hege on "Mennonite Congregations in the Cities," referring of course to the cities of Germany. Some of his reflections and statements of facts will be interesting reading for Mennonites on this side the Atlantic.

It is not to be expected, says the writer, that the influx of Mennonites into the larger cities can be stemmed, but rather will we have to reckon with the fact that this tide will be apt to grow in strength. In Prussia there are to day living in cities of over 20,000 inhabitants, nearly 3000 Mennonites or more than one fifth of the whole number of Mennonites in this state. If one considers the rapid growth of our youngest congregations in the cities, it will be easy to see what an important part these are destined to play in the development of our denomination at large. We are at a turning-point in the history of our denomination and for the shaping of the future course of this history much depends on what we to day do for those of our faith in the cities and on what response our efforts in their behalf will meet with from them. Unless the attachment for our church is very strong the members moving to the cities and not finding a congregation with which to unite will soon turn their backs to the denomination.

When a congregation is started in a city, it may often be a difficult task to win back those that have become cold in their allegiance to our church, and the deeper the estrangement has taken root the more difficult the task, but efforts put forth in this direction will not be without results.

Of the congregation in Berlin, which on the 17th of January was just ten years old and which is the largest of the city congregations organized in recent years, he gives some important statistics and other information. In its membership the male portion far outnumbers the female. The difference is however becoming less, though even yet the women constitute scarcely one-third of the entire number. That this condition is detrimental to the best interests of the congregation, is seen in the fact that among these Mennonites there is a far greater proportion of intermarriages with those outside the denomination than is to be found in any other confession, being 72 per cent. as against 12 per cent. among the Baptists and 8 per cent. among the Methodists.

Another table shows that out of the whole number more than one half were unmarried, many of whom no doubt would be lacking the benign influences of home or family life. Just these are the ones most exposed to the dangers of the temptations of a large city, and should therefore be gathered into Christian societies for young men and young women, in which they would find edification, instruction, entertainment, etc., during their leisure hours.

The same conditions as they exist in Berlin may be found in other cities and our attention ought to be directed to those. The longer the work is put off the more difficult it will become.

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

THE BLESSED TASK

BY HARRIET KIMBALL.

I said, "Sweet Master, hear me pray;
For love of thee the boon I ask
Give me to do for thee each day
Some simple, lowly, blessed task."
And listening long, with hope elate,
I only heard him whisper, "Wait."

So praying still and waiting on,
And pondering what the waiting meant,
This knowledge sweet at last I won,—
And oh, the depth of my content!—
My blessed task for every day
Is humbly, gladly to obey.

And though I daily, hourly fail
To bring my task to him complete,
And must with constant tears bewail
My failures at my Master's feet;
No other service would I ask
Than this my blessed, blessed task.

—*Selected.*

We note with pleasure the progress in the work at Quakertown, Pa. The Sunday-school is in a flourishing condition having an enrollment of more than a hundred. New singing books have been lately introduced, and live singing is one of the features of the school. An Easter festival was held on Sunday evening, April 25. A Young People's society also has been organized, and holds meetings regularly, with the exception of one Sunday in a month. Much interest is being manifested in the work by the members of this infant organization.

A large fund of Bible knowledge is one of the great factors in successful Sunday-school teaching. Thorough knowledge of the lesson in hand in the first place, but not this alone is needed. A full command of Bible incidents or texts that will be of aid in illustrating the lesson or in enlarging upon some idea in the lesson, is essential. It has often been remarked that the Bible itself is the best commentary of the Bible, and it is true. Such command of knowledge inspires confidence. The pupils know that the teacher has a full well to draw from, and that they will not need to go away unsatisfied. It solves to a large degree the great problem of attention.

H. Clay Trumbull, the splendid authority on Sunday-school matters says of the necessity for a teachers meeting: "But whatever be done by way of training intending teachers for the station and duties of a Sunday-school teacher, by means of a normal class or of a practice class, the work of training and teaching in and for their service as teachers those who already are teachers in the Sunday-school, must be done in and by means of a weekly teachers' meeting as a preparation class for each next following Sunday's lesson. Indeed, without a weekly meeting of teachers as a preparation class, a Sunday-school is hardly deserving of the name of a Sunday-school. It certainly cannot do properly the work of a Sunday-school in the Sunday-school sphere. This truth needs to be recognized as of invariable application."

KEEP SWEET AND GO ON SHINING.

BY FANNIE E. TRULL.

"Now, girls, what are you going to tell me?" asked a loving Sunday-school teacher as she took her seat with her class of little girls.

"Teacher," replied a bright-faced little maiden, "don't you remember at the close of the lesson last Sunday, you said, 'Now this week I want each one of you to keep sweet and go on shining.' I went home and told mamma, and she thought with me it was the very loveliest thing she had ever heard, and then we all talked it over, and we said this week we would try to live up to that motto.

"Monday morning I went to school, and the little girl who sits next to me did something the teacher reproved her for, and then her face grew so dark. Oh, teacher, I think she had the pouts! I whispered to her, 'Keep sweet and go on shining!' and right off the sunshine came into her face again. The teacher saw the change and called me to her desk and said, 'What did you say to Mamie to make her brighten so?' I said, 'I only told her to keep sweet and go on shining.'

"'Where did you hear that?' she asked, and I said my Sunday-school teacher told it to us yesterday. Then she smiled and spoke to the school, 'Oh, children, I do want to tell you what this little girl's Sunday-school teacher told her; it is this, "Keep sweet and go on shining," and do let us all try to see if we cannot do it all this week.'

"Teacher, I'm sure I'll never forget it, and I'm going to try to keep sweet and go on shining all my life."

Another very modest little girl said, "I went home too, and I told everybody in our house what you wanted us to do, and every day at home and at school I've been talking about it, and trying to live up to it, and I too am going to remember it all my life."

After she had finished speaking, one more little voice said:

"Oh, I think it is so nice, and I've told ever so many people, and they think so too, and at our house all of us keep saying, 'Keep sweet and go on shining!' and we have been trying to do it, every one of us; and I am going to keep on telling it to everybody, because if we keep sweet and go on shining we shall all be so much happier."

Don't you suppose a new joy entered into that teacher's heart as those little ones told how the beautiful thought had led them into sweeter living, and how they had helped others as they had been helped?—*Sel.*

A LESSON WELL LEARNED

A poor man on the way home from his day's work was walking along just ahead of me, with a sack of flour on his shoulder. His little boy was trudging by his side with a beetle swung to his shoulder.

It was a heavy thing to carry, and I heard the little boy say, very wearily:

"Oh, father, how glad I am that we left the wedges till to-morrow night. This beetle is just all I can carry."

"Do the best you can, my son," said the father. "I know you are tired and the beetle is heavy."

For some time after these words of encouragement the little fellow was very patient, but the farther he went the heavier the beetle seemed to grow.

At last he stopped, and, lowering it to the ground, said:

"Father, I cannot carry it any farther."

"You need not carry it any farther, my boy," was the father's reply. "You have done well. Some little boys would have complained in a very short time, but you have done nothing of the kind. You have been patient, and you have nobly strengthened your own power of endurance by what you have done. Now, my darling, I will carry the beetle the rest of the way for you."

How easy and how pleasant the remainder of that walk was to the little boy whose father was carrying the burden for him.

I saw the two, father and child, as they entered the little yard in which their low, vine-covered cottage stood.

Two lessons were learned during the evening walk. The little boy learned that when he really needed help his father would help him. He would not shirk. He carried the heavy beetle as far as a little boy ought to carry it; and then he learned the grand lesson of his life, that his father could be depended upon to help him.

I also learned a lesson. I learned that if I bear life's burdens patiently my heavenly Father, all unseen, will, when the proper time comes, take them and bear them for me.—*The Messenger.*

SIMPLE TRUST.

A street boy in London had both of his legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die; and another little creature of the same class was laid near by, picked up sick with the famine fever. The latter was allowed to lie down by the side of the little crushed boy: He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of Him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger any more, and no more pain if you axed him.

"I couldn't ax such a great big gentlemen as he is to do anything for me. He would not stop to speak to a boy like me.

"But he'll do all that, if you ax him."

"How can I ax him, if I don't know where he lives and how could I get there with both legs broken?"

"Bobby, they told me at the mission school as how Jesus passed by. The teacher says that he goes arouud. How do you know but what he might come to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad! Doctors says I'll die."

"Bobby, hold up your hand and he'll know what you want when he passes by."

They got the hand up; it dropped. They tried it again; it slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said, "I give it up!"

"Bobby, lend me your hand. Put your elbow on my pillar; I can do without it."

So his hand was propped up. When they came in the morning the boy lay dead his hand still held up for Jesus.

You may search the world, and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once.—*John B. Gough.*

MISSION DEPARTMENT.

EDITED BY A. B. S.

William Fletcher, the young Indian, of whose baptism we reported in our last issue, has since died. He fell peacefully asleep on Friday, March 5th, five days after he was baptized. Brother Horsch writes: "He is now secure from all temptations. We feel ourselves happy even if we are only permitted to let the light of the Gospel shine beyond the death and the grave for some of these Indians; to prepare them for a happy departure, to rescue their souls, is the aim of our endeavors."

From a letter written by missionary R. Petter on the 7th of April, 1897, from Ioamosa, Cal., we learn, that the health of sister Petter, for the benefit of which they some four months ago went to California, is gradually improving, so that she is much stronger now than she was when they left Cantonment. No doubt the improvement would have progressed more rapidly if it were not for the fact that the weather during the months of February and March was very wet. They hope, that by the help of God, sister Petter's health may be so far restored by the coming June that they can then return to their work again. That this their hope may be realized is our earnest prayer!

Brother E. H. Haury, teacher of our mission school at Darlington, writes of the encouraging progress the children are making in their studies, of their good and obedient behavior and their general endeavor to do the best they can, and adds: "But this is not the principal thing. One can perceive how they oftentimes think over that which they have heard. Frequently I see upon their slates written sentences like these, 'Jesus loves me.' 'I love Jesus.' This they write without being requested or told to do so. Frequently they write the Bible verses which they have learned on their slates. They also of their free will without being told to do so, read their Bibles and learn verses therefrom. At different times after I had read a passage of Scripture at the opening exercises in the morning, and had given some explanations upon a particular verse of the passage read, individual ones would come to me saying, 'Mr. Haury, where is that verse? I want to learn it.' Others came and said, 'I want to learn a verse, which one shall I learn?' The little girls frebuently play "church," at which they are very orderly. They gather under a tree or in a room. One then gives out a hymn. After this is sung, they all rise, fold their hands and in concert repeat the Lord's Prayer. Then one or more hymns are sung, after which the services are closed, or the same thing is repeated over again. Must we not infer from this, that the seed of the Word is sprouting within their hearts and that the Word of God is working like a leaven upon them."

Brother M. M. Horsch writes of another Cheyenne Indian who has become a faithful believer in the Lord Jesus Christ. He says, "He does not belong to the educated class of Indians, and hence he does not speak English. His life however testifies of that which is within him. Since the work upon the fields has begun he lives on his farm, about 13 miles away from here. Yet he attends our church services regularly. Oftentimes he comes to me to consult with me upon his spiritual condition. Quite recently he told me how he had to suffer from some of his heathen associates, who are filled with enmity against the Word of God. That Satan is preparing for the conflict is not to be marvelled at. This is what he always does where there is any danger for him to lose souls. He would undoubtedly prefer it if we would organize so-called Christian congregations without molesting the heathendom within the hearts of this poor people, as this is done by many in our days. By this Satan would lose nothing and he could afford to remain quiet and to laugh at our efforts. But when a soul is truly converted and born again, he rears up against it. But the victory will be ours, because we are fighting for Him who has overcome all his enemies for us." Brother Horsch writes further: "The public services with the Cheyennes in their church were regularly held and as regularly attended. Even during the heaviest snow-storms we had well attended meetings. Since the people are working upon their fields the attendance had been somewhat smaller, yet there is hardly any perceptible difference. Almost daily I visit the Indians in their camps and try to acquaint myself with the spiritual needs of the different ones in order to ascertain how to approach and possibly conquer these hard heathen hearts. And O, how indispensable is here a knowledge of their language! I would not know how to get along without it, or how I could work at all without some knowledge of the Cheyenne language. Even as it is it goes hard at times, but the Indians understand me. If an Indian has the desire to speak with the missionary upon the spiritual condition of his heart, he will but reluctantly make up his mind to do so, providing he has to get some one to interpret for him."

GENERAL MISSION INTELLIGENCE.

An interesting feature of the recent meeting of the Synod of Washington, Idaho, was the presence of 30 Christian Nez Perce Indians. They were ministers and elders and their wives. One of the evening services was conducted wholly by them; one of their number, Rev. Hays, preaching the sermon. Mr. Hays and many of the others were trained in Miss McBeth's theological school. The whole company were the fruits of the labors of those sainted missionaries, Spaulding and Whitman.

Rev. Wright, a half blood Choctaw Indian, a member of the Presbyterian Church, has started a mission at Seger, O. T., in the vicinity of our own mission station at Shelly, under the auspices of the Dutch Reformed church. This church has erected a chapel costing $1700, and is now erecting a house for their missionary at the cost of $1200. The chapel was dedicated in November last, and the same day ten young Indians were baptized. These, with others who had been baptized at other places before, together with some white people living in the vicinity, were then organized into a church. Among the white members is Mr. Seyer, the superintendent of the Indian school at that place, and among the Indians is Mr. Waaten, who attended our General Conference at Alexanderwohl, Kansas, last fall, and whom some of our readers there learned to know.

Miss Jessie A. Ackerman, of the W. C. T. U., has been twice around the world, and spent eight years in travel. This is a conclusion she has reached: "I take a very cheery view of missions and their outlook for the future. After the nations have been stuped in heathenism for centuries, the conversion of a single person means more than lips can express. The greatest hindrance to-day to the spread of the Gospel in foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are part of our civilization. The missionaries will even fail to reach the thinking men and women in heathen lands until the liquor traffic is overthrown in America, and the opium traffic in England, until foreigners can see the principles of Christianity examplified in our government."

A writer in the *Missionary Review of the World*, tells how the Roman Catholics of Central America contrive to raise their necessary church funds. He says: "Some time ago the Roman Catholic Bishop, alarmed at the success of the Baptist mission set his mind in putting up revival churches at all the places on the Atlantic coast where the Baptists had planted churches of their own. He obtained the money by holding raffles in several parishes, where cognac, beer, and playing cards were the principal articles raffled; and this on the Lord's day! Not long ago on a Sunday, the priests of San Jose organized a concert in the Variety Theatre for the purpose of obtaining funds with which to help in building some church. They used the most vulgar music ever sung in Spanish music-halls and public houses. Speaking of the public morals of the people he says, "Here, for instance, no one is surprised at hearing that Father So-and-So, though a celibate, has so many children by so many women.' The practice is far too general for even his Bishop to be astonished. Priests think nothing of going to a club to join a gambling party, or playing the usurer by lending money at 30 and 40 per cent! And somehow Sunday is the day when we see Romanism at its worst. On that day the railway, the clubs, the public-houses, the women of ill-fame, do far better business than in the six preceeding days put together."

Dr. Gray, of the Epworth House, has been making some personal investigation in the district where his work is located to find out where the people spend their evenings. One Sunday evening in November it was estimated that in a district one mile long and one-half mile wide lying alongside the River 30,700 persons were in the saloons; 10,000 in theaters and concert saloons; 3,000 in houses of ill-fame, and 500 in wine parlors and opium joints. On the other hand, 219 were found in an Episcopal church; 308 in a Catholic; 207 in Salvation Army meetings; 46 in an Advent mission; 20 in a Free Methodist mission, and 414 in other missions; making a total in attendance on religious services of 1,214, against 44,200 in places of soul-destroying amusement and dens of vice.—*Message.*

Frances E. Willard, president of the Woman's Christian Temperance Union of the world, enroute to the Minneapolis convention, said: "I do not like secret societies, and have no use for them." And in her annual address at the National Convention in Nashville, she declared: "I have always been opposed to secret societies, and never more so than to-day."

SECOND ANNUAL CONVENTION OF YOUNG PEOPLE'S SOCIETIES.

The following is the Program and Music for the Second Annual Convention by the Young People's Societies of the Mennonite Church, to be held at Bally, Pa., June 7, 1897.

AFTERNOON SESSION.

Rev. N. B. Grubb.....Presiding.
Rev. A. S. Shelly.....Musical Director.

2.00—2.15. Song service.
2.15—2.25. Music, Bally Choir.
2.25—2.40. Devotional Exercises, conducted by Jac. Moyer.
Hymn, 'Come we that love the Lord."
2.40—2.50. Address of Welcome. Rev. A. S. Shelly.
2.50—3.00. Response. Edwin Ehret.
3.00—3.10. Music by Schwenksville Society.
3.10—3.15. Hymn, "Anywhere my Saviour."
3.15—3.30. Open Parliament for Ministers—
Conducted by Rev. A. M. Fretz.
Topic—Christian Citizenship in Politics.
3.30—3.40. Music, West Swamp Society.
3.40—3.45. Hymn, "Keep Step with the Master."
3.45—4.00. Open Parliament for presidents of Y. P. S.—
Conducted by I. K. Freed.
Topic—What we most need.
4.00—4.10. Quartet, Philadelphia Society.
4.10—4.25. Open Parliament for members of Y. P. S.—
Conducted by S. M. Musselman.
Topic—The Young People's Societies influence. At home. At church. Abroad.
4.25—4.35. Music by Souderton Society.
4.35—4.40. Hymn, "Sunshine in my Soul."
4.40—4.50. Question Box, conducted by A. S. Berky.
Collection. Music. Trio.
Adjournment.

EVENING SESSION.

Rev. W. S. Gottshall.....Presiding.

7.00—7.15. Praise service.
7.15—7.25. Music, Bally Choir.
7.25—7.40. Devotional Exercises—
Conducted by Rev. A. B. Shelly.
Hymn, "Come Thou Almighty King."
7.40—7.50. Aids in Junior Work—
Lottie Shelly and Hattie Wile.
7.50—8.00. Music, Bertolets Society.
8.00—8.05. Hymn, "Onward Christian Soldiers."
8.05—8.20. Open Parliament, conducted by Rev. N. B. Grubb.
Topic—Main Object of Young People's Societies.
8.20—8.30. Music, Green Lane Society.
8.30—8.35. Hymn, "Take my Life and let it be."
8.35—9.05. Address by Rev. A. B. Philputt, Penna. State Pres. of Y. P. S. C. E.
9.05—9.15. Music, Quakertown Society.
Collection. Solo—Violin Obligate. Eisle Bechtel.
9.15—9.30. Answering to referred questions.
9.30— Consecration service—
Conducted by Rev. Harvey Clymer.
Adjournment.

Bring the new edition of C. E. Hymns by Ira Sankey.

Come—with the Spirit filled,
Come—with a prayer instilled,
Come—with a thought to build,
And leave—to see Him more clearly,
And leave—to love Him more dearly,
And leave—to live Him more nearly.

Program Com. { JOS. BECHTEL, REV. A. M. FRETZ, ANNIE J. ALLEBACH.

The Mennonite Home and Foreign Relief Commission, of Elkhart, Ind., has received upward of $5000 for the relief of the famine stricken sufferers in India. The Commission has appointed Rev. George Lambert to go to India, and with the amount already contributed and with what may be sent later, to purchase grain and distribute it among the famine sufferers. Bro. Lambert left Elkhart on April 3rd for New York, from whence he sailed for England, and from whence he expects to take the first steamer for Bombay, India. Arrangements have also been made for the free transportation of corn to India. Many, who have not had any money to give, are giving corn. Rev. J. A. Sprunger of Chicago, Ill., has been appointed by the Commission to superintend the gathering and the shipment of the grain.

Bishop Breyfogel, of Reading, Pa., one of the bishops of the Evangelical Association is enroute to Japan to hold a conference there. On his way he will also preside over the California and Oregon conferences of his church. A year ago Bishop Escher, the senior bishop of the Association, visited Japan and conducted the Japan conference.

DEATHS.

RHODES.—On February 4, at Big Pine, California, after a lingering illness, Henry M. Rhodes, formerly of Clarence Centre, N. Y., aged 45 yrs., and 23 days. On the 28th of March the memorial services were conducted at the latter place by Daniel Heise and Jacob Krehbiel. Text, Jer. 51: 50, last part.

REIGNEL.—On February 9, at Brooklyn, N. Y., after a surgical operation, Mrs. Arthur Reignel, formerly of Clarence Centre, N. Y., aged 29 yrs., 1 mo., and 20 days. On the 14th her remains were brought to rest in the cemetery at Clarence Centre. The services were conducted by Jacob Krehbiel. Text, Matt. 11: 28.

GOTTSHALL.—On March 4, 1897, in Spring City, Pa., Catharine Gottshall, *nee* Clemens, wife of Joseph Gottshall, aged 74 yrs., 6 mos. and 26 days. Interment on the 8th in the Royersford cemetery, services in the cemetery chapel conducted by A. S. Shelly, assisted by W. S. Gottshall. Deceased was the mother of eight children, of whom one son and three daughters survive and with the sorely bereaved father mourn the loss of a most tender and loving mother. The memory of her sweet Christian character remains an abiding benediction with them. The surviving children are,—Mary, wife W. H. Blanchford of Spring City; Kate, wife of S. T. A. Wagner, of Parkersford; Salome, wife of N. B. Grubb, of Philadelphia, and Frank Gottshall, of Pottsville.

BARDMAN.—On March 19, 1897, at Schwenksville, Pa., Solomon Bardman, aged 84 yrs., 9 mos. and 2 days. Funeral services were held at the house on Tuesday evening by N. F. Schmidt and W. S. Gottschall. On Wednesday morning the remains were taken to Pottstown and further services held in Emanuel Lutheran church by D. K. Kepner and W. S. Gottshall. Interment in Mount Zion cemetery.

HOUSEWORTH.—On March 20, 1897, in Montville township, Medina county, Ohio, Mary D. Houseworth, wife of Wm. Houseworth. She was born in Bucks county, Pa., November 15th, 1832, married in 1854, and moved to Ohio in 1862. She was the mother of eight children three sons and one daughter and a husband survive her. Since 1880 Mrs. Houseworth and her husband were faithful members of the Mennonite church at Wadsworth, Ohio. She died at the age of 64 yrs., 4 mos. and 5 days. Funeral services by E. Hunsberger and N. C. Hirschy. Text, Rom 8: 28.

HERBST.—On March 30, 1897, in Pottstown, of brights disease, Benjamin Herbst, aged 71 yrs., 7 mos. and 9 days. Funeral services by W. S Gottshall and interment in Pottstown cemetery.

COLE.—On April 5, 1897, near Graters Ford, Pa., John Cole, aged 68 yrs., 9 mos. and 20 days. Funeral services at the house by W. S. Gottshall, assisted by Christian Hunsberger, and at the Upper Skippack Mennonite church by Christian Allebach and J. B. Mensch.

WOLFINGER.—On April 8, 1897, in Plumsteadville, Pa., Mary, relict of Jacob Wolfinger, aged 75 yrs., 9 mos. and 15 days. Interment on the 12th at Plumsteadville cemetery. Services by Allen M. Fretz assisted by Jacob Rush.

WILLAUER.—On April 10, 1897, near Schwenksville, Pa., Edward Willauer, aged 65 yrs., 10 mos. and 27 days. Funeral services by W. S. Gottshall and W. B. Werner. Interment in the Schwenksville cemetery.

JOHNSON.—On April 11, 1897, in Philadelphia, Pa., Anna Johnson, widow of Jacob Johnson, aged 82 yrs., 8 mos. and 11 days. Interment at the Salford Mennonite cemetery, where funeral services were held by W. S. Gottshall and Jacob Moyer.

JOHNSTON.—On March 21, at Stevensville, Ontario, of pneumonia, Bro. William Johnstou, aged 38 yrs., 10 mos., and 19 days. On the 24th the remains were brought to rest, awaiting the resurrection day. The services were conducted by George Detweiler and Jacob Krehbiel, the former speaking at the house (where sister Johnston lay quite sick,) the latter at the church, from the words, Math. 24: 44.

BOOK NOTES.

H. L. Hastings, editor of "The Christian," Boston, Mass., has issued an illustrated edition of "Remarks on the Mistakes of Moses," as a fifteen-cent number of "The Anti-Infidel Library." The fact that over two hundred thousand copies of this work have been circulated is sufficient to show its popularity and value. Whoever is disturbed by infidel objections or has a skeptical friend should procure a copy of this excellent pamphlet.

CONTRIBUTIONS.

For Heathen Mission Work, received during the month of March.

From cong. at Trenton, O., $100.00; Summerfield, Ill., $10.00; Cong. Koeppenthal, Russia, $50.79; a friend in the Emmaus cong. Kan. $1.00; Conference of Old Anabaptists in Switzerland, $57.14; a friend in Newton, Kan., $5.00; Robert Werner 50c.; Bethel cong. Minn., $20.00; John Funk, Oklahoma, $25.00; Neu Alexanderwohl cong. Kan., $10.00; Summerfield, Ill., $15.00; Philadelphia, Pa., $27.50; Salem cong. Dalton, O., $7.00; Saucon cong. Pa., $3.62; Springfield, Pa., $8.00; West Swamp, Pa., $2.74; West Swamp, S. S., $4.39; Y. P. S. $4.32; East Swampt, $1.47; Jacob Landis, Richlandtown, Pa., $2.00; Cong. at Meadows, Ill., $14.00; Hoffnungsfeld, Eden S. S. Kan. $15.50; Wedding collection, Donnellson, Ia., $4.00. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For General Conference Home Missions.

From cong. at Beatrice, Neb., $11.16; Bethel cong. Minn., $20.00; Pretty Prairie, Kan., $11.20; Halstead, Kan., $18.30; B. Kramer, Halstead, Kan., $5.00; Hoffnungsfeld cong. Kan., $5.40.

Gratefully acknowledged,

W. S. GOTTSHALL, Treas.

To the Orphans Home at Halstead, Kansas.

From S. S. Haury, Newton, Kan. $10.00; J. Bergman, Brainerd, Kan. $10.00; D. Vaniman, Moundridge, Kan. $1 00; Chr. Krehbiel, Donnellson, Ia. $5.00; H. Dalke, Moundridge, Kan. $5.00; Mrs. Sophie Stoffet, $20.00; Riesen & Dyck, Halstead, $10.00; Chr. Krehbiel, Halstead, $5.00; Lizzie Schowalter, Summerfield, Ill. $5.00; Gerhard Vogt, $5.00; B. F. Welty, Newton, Kan. $5.00; South Alexanderwohl Y. P. S. $5.00; Cong. at Beatrice, Neb. $18 00; Barbara Hornberg, St. Louis, $5.00; J. W. Krehbiel, Moundridge, Kan. $5 00; Bernhard Entz, Elbing, Kan. $5.00; Anonymous $1.00; S. S. Baumgartner, Moundridge, Kan. $2.00; Leisy Orphan Society, $673.32. Gratefully acknowledged.

H. DALKE, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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THE COMFORTER.

I have found the sweetest treasure
That the world has ever known,
Sweeter than the purest lily
In the fields of nature grown.

Blossomed in my heart this floweret,
Throws its fragrance all around;
Fills with sunshine all my being—
'Tis the Comforter I've found.

Hark! His still voice sweetly telling
That the bridegroom draweth near.
Yes, the blessed King is coming,
And the Comforter is here.

Oh, this blessed Hope within me,
Keeps me pure from every stain—
Keeps me watching for the morning
And His coming back again!

Then amidst the flowers celestial,
Such on earth can not compare;
And throughout eternal ages
I will blossom ever there.

Hail, all hail! our coming Bridegroom,
He, the Rose of Sharon fair;
We, His blood-washed bride awaiting
To be caught up in the air.

A. G. G.

HIS FORE-THOUGHT.

How God's goodness in careful fore thought for His own touches my heart! Not only *fore-thought* but *fore-supply*. As David puts it—the "laid up goodness." Wise parents provide for the needs and comforts of their offspring, even before they are born into the world. Our Father God with *infinite wisdom* did the same for us He not only "laid up" against our bodily necessities, but saw far beyond these the heart longings of the *real man* after Himself and the gulf of sin which intervened. To see, to know, was the plan to execute.

Ah, how much we needed His Son, the Christ. In love He gave Him. By *His precious blood we are redeemed* How the dear Saviour carried out in his life and death the Father's thought for us. Father's plan was also His plan. He was indwelt by the Holy Ghost and claimed that He did all His work by the Spirit which filled Him. This is His idea for His children of to-day. While Jesus lived on earth He was the comforter and counselor of the disciples. They leaned on Him—they sought His will. The hour came when the parting words must be said, for He must go away. How full of tenderness they were! "I will pray the Father and He shall give you another comforter, that He may abide with you forever." How cautious lest they might not understand the "another comforter" as a person! How full the explanation "Even the Spirit of truth," and again, "But the comforter which is the Holy Ghost." They had known Jesus in the flesh; they must know Him the Holy Ghost in the Spirit, yet as a person. They believed the Saviour when He said "Tarry"—"Ye shall receive power when the Holy Ghost is come upon you." They waited; He came. There had *never been* a Pentecost like that one in the upper room. It was noised abroad; He filled them—they were witnesses—multitudes came—thousands were converted

When Jesus prayed for the disciples, He also remembered all that should believe through their word, that they should have blessed *oneness* with Him and the Father; He taught us that *oneness* could never be, save by the Holy Ghost. Beloved, have you had your Pentecost? Do you know Him? Is the *Master's will* done *in you?* Have you laid your all at Jesus' feet and opened your heart to the Heavenly Guest? Have you said, "Holy One, come in"? You answer, "Yes, but He has not come," and you cry out as did Job, "Oh, that I *knew where* I might find Him!" Did not Jesus say, "If ye then being evil know how to give good gifts unto your children how *much more* shall your Heavenly Father give the Holy Spirit to them that ask Him?" "Everyone that *asketh, receiveth.*"

Beloved, if you have met the conditions, His conditions. then stop doubting and recognize His presence, just as you would that of a dear friend whom you invited into your parlor. If you ignored his company by leaving him alone in the room, he might not tarry long. If you welcome him, enter into conversation with him, make him to know you appreciate his fellowship, you will have delightful hours together. The same is true of *Him*, the Holy Ghost. He will nestle down within your breast like the Dove of God He is and as you speak to Him he will answer back to you in soft cooings of rapturous joy. As you continue talking with Him, He will fill your being. He will make you conscious of His indwelling. He will never steal your love away from Jesus, but "He shall receive of mine and shall shew it unto you"

You know Christ by receiving and honoring the Holy Ghost. He will teach you the Father's will, not only in spiritual but in temporal things Both *are practical*. Ah, how often you worry and wrestle and plead and fear you shall not understand His will for you in certain things. How you weep and agonize and try to find it. Don't do it. Ask His will, then cease all trying and rest in Him like a little child in the arms of its mother. He will lovingly embrace you, and at the right moment whisper to you His will. He is very tender, very gentle, and intensely sensitive to sin. The moment you grieve Him He will tell you, yet not upbraid you. The Master said, "If I go away I will come again and receive you unto myself." The Holy Ghost is making ready the Bride for her coming Lord. Some glad day we shall hear the shout from the throne, and the Holy Ghost shall catch us away to meet the Bridegroom in the sunlight clouds.

Beloved, these are simply *beginnings* of "laid up" realities. The meeting in the air, the thousand years reign, the "ages to come," will ever unfold *his careful fore-thought. Hallelujah!*—*Emma F. Coffin, in the Iowa Friend.*

WALK SOFTLY.

The Holy Ghost is like a sensitive lover. A woman's heart is not won by violent assault, but by the gentle approaches of respectful, sensitive and considerate love; and at any point along the way she can check and chill the advances of the heart that woos her, until at last she quenches the love that would have laid all at her feet. And so the Holy Ghost comes to us with respectful and gentle monitions. He will accept no sacrifice which is not freely given; He will require no obedience that is not gladly rendered. But he does ask us for sacrifice and obedience as the proof of our love, and He does place us in situations of perplexity and trial, through which alone we can receive the training which His love designs for us.

Now, here it is that obedience and refusal may come in. We may shrink from His gentle leadings, we may refuse the trial through which He would bring us to some glorious victory, we may choose the easier path, and shun the dreaded cross; but, in so doing, we grieve the Holy Ghost, we arrest our own progress, we compel our God to wait until we are ready to go forward with Him, and after a while we may so wear out His patient love that He shall find us unfit to receive the blessing He designed for us, and, while we may not lose our soul, we shall be rejected from our crown.—*Rev. A. B. Simpson.*

STEWARDSHIP.

Property is a Divine trust. Things are tools, not prizes. Life is not for self indulgence, but for self devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom will come in power. We owe everything to God but our sins. Fatherland, pedigree, home life, schooling, Christian training,—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but Divine ownership and human administration? "Of thine own we render thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed; on the day of our death, accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest" is the Divine intention. So live that when thy summons comes to give an account of thy stewardship, it may done with joy, and not with grief! —*Selected.*

God does the best thing for us, whether we like it or not, and leaves his acts to explain themselves.

CONFERENCE REPORT.

Proceedings of the 97th Session of the Eastern District Conference, held in the Deep Run Church, Bucks County, Pa., May 4-5, 1897.

Tuesday forenoon was devoted to the Conference services, which were conducted by A. S. Shelly and A. B. Shelly, the latter preaching from 1 Peter 2: 13.

TUESDAY AFTERNOON.

After singing a hymn and prayer by J. S. Moyer, the roll was called and the following responded: Ministers, A. B. Shelly, Solomon Ott, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall and A. S. Shelly; Deacons, Peter Sell, Aaron Landis, Louis Schleifer, James Funk, Aaron M. Rickert, John O. Shimmel, Moses C. Gottshall, Peter R. Klein, Joseph B. Bechtel, Evangelist Silas M. Grubb.

The minutes of the last meeting were read and approved.

The result of the election for officers for the ensuing year was: A. M. Fretz, President; and W. S. Gottsholl, Secretary.

The new chairman appointed A. S. Shelly to take his place on the business committee.

N. B. Grubb, who was appointed by Conference a committee on transportation to the last General Conference, gave his report, which was accepted and he was discharged.

The Home Mission and Church Extension Committees submitted the following report:

Pottstown.—This town is sorely afflicted with the depression of business and it affects the church very materially. Some of the members have moved away last year and the contributions towards the support of the church have not been as much as they would be were the business prospects better. To this may be added the fact that another denomination has since built a church in that part of the town, within a square of our church, and this has naturally affected our work considerably. But, notwithstanding all this, we have during the last year admitted nine members to the church, and the treasury has been able to meet all running expenses and pay the interest with a snug little sum over. The Sunday-school is large enough for comfort, having about 150 members. The services are held weekly and are almost without exception well attended. What the prospects may be for this year we are not able to say. The addition to the church of which we spoke a year ago has not been built for reasons above mentioned, but a room for the infant class will be fixed in the rear of the church.

Allentown.—The services at this place have been continued every two weeks as before and the attendance was fair. The hall where the services are held is not adapted to the needs of the place. Under the present arrangements we can not prosper. However, we believe this to be a good field if we had a place of our own in a different part of the town.

Boyertown.—Bro. H. M Clymer has labored at this place under the direction of the Committee co-operating with the congregation, and with evident success. The services are well attended and a class of young people are under instruction to be admitted shortly as members of the congregation. A Sunday-school has been organized during the winter and is doing nicely, having about sixty members and gives new vitality to the place.

Germantown.—The church here is still occupied by the congregation of the United Evangelical Church, but it is likely that they will move into their new church building by about October 1st. Bro. Silas Grubb has been holding services in the church every second Sunday of the month with fair attendance. After the church is vacated it is probable that services will be held there every Sunday.

FINANCIAL REPORT OF THE COMMITTEE.

Received from A. S. Shelly, former treasurer		$22.29
Paid Silas M. Grubb for services at Germantown	$12.50	
" N. B. Grubb, traveling and incidentals	3.00	
" W. S. Gottshall, traveling expenses	2.64	
" A. M. Fretz, traveling expenses	2.03	20.17
Balance on hand,		$2.12

N. B. GRUBB, President,
W. S. GOTTLHALL, Secretary,
A. M. FRETZ, Treasurer,
} Committee.

The report was accepted.

Conference authorized the Home Mission and Church Extension Committee to ordain Licentiates Harvey M. Clymer and Silas M. Grubb as Evangelists.

Resolved, That the Evangelist shall have the same rights as a minister, according to the Constitution, section 3, article 2-6, and section 7, article 6.

Resolved, That the Evangelist be ordained with the same form as the minister but with the necessary changes for an Evangelist.

Resolved, That Evangelists can be proposed to Conference for ordination by the Home Mission and Church Extension Committee only.

Resolved, That the services at Pottstown be continued under the same conditions as before.

In consideration of the fact that in Quakertown our people have regular services, a flourishing Sunday school and Young People's Society, therefore, *Resolved*, That Conference is of the opinion that our people there should look forward to their organization in the near future.

A. B. Shelly closed the afternoon session with prayer.

EVENING SESSION.

Several hymns were sung and Bro. Solomon Ott led in prayer.

The Secretary read the reports of the different congregations.

The committee elected by a special session of Conference in February, 1896, to solicit subscriptions if possible to buy the property known as Frederick Institute and establish a Home for the aged and indigent of our church submitted the following report:

Subscriptions obtained to the amount of	$1962.25
Of these subscriptions collected cash	1850.75
Subscriptions yet outstanding,	$111.50

The money collected has been disbursed as follows:

Original purchase price paid	$1150.00
Cost of deeds and other legal transactions	17.50
Printing plan of By-Laws, etc	8.67
Sundry expenses of the committee	15.78
Paid over to the Financial Secretary	658.85
Total,	$1850.75

In reference to the subscriptions yet uncollected the committee suggests that these be left in the hands of the individuals who secured them, to be collected and paid over directly to the Financial Secretary.

N. B. GRUBB, President,
A. S. SHELLY, Secretary,
CHAS. H. MOYER, Treasurer,
W. S. GOTTSHALL,
M. C. GOTTSHALL,
} Committee.

The report was accepted and the Committee discharged.

The Board of Managers of the Home gave their report, which was accepted.

The changes in the rules for the management of the Home were read and then Bro. Grubb closed the evening session.

WEDNESDAY MORNING.

After the usual devotional exercises the proposed changes in the rules for the management of the Home were discussed and adopted as will appear in pamphlet form.

Resolved, That the Board of Managers of the Home be instructed to publish annually a report in pamphlet form in both the English and the German language, and to append the rules for the management of the Home in the report for this year.

Conference elected the following three brethren as members of the Board of Managers: A. B Shelly, A. M. Fretz and Ambrose Stauffer.

The Educational Committee reported that they have during the year given assistance to the amount of $100, and it was apparently well applied. The committee recommended that Conference again grant a loan of $100 for the coming year.

The report was accepted and the request granted.

The Educational Committee elected for the next year are: A. S. Shelly, N. B Grubb, W. S. Gottshall, H. S. Borneman and P. R. Klein.

The First Mennonite Church, of Philadelphia, proposed the names of August Shuhart and John R. Sheid, the latter the superintendent of the Mennonite Home, as Evangelists

Conference unanimously decided that they should be licensed.

Conference also voted $50 for the use of the Home Mission Committee.

Resolved to publish a Year Book for 1898 under the same conditions as before, and that the Conference shall pay for the calculations.

Conference recommends that our congregations remember with benevolent gifts the sufferers from famine in India, and that the gifts thus contributed be sent through the editor of THE MENNONITE, Bro. A. S. Shelly, to the Relief Commission for Famine-Stricken India, whose headquarters are at Elkhart, Indiana, to be applied and forwarded by the said Commission.

Bro. J. S. Moyer gave his report on the standing resolutions of Conference. The report was accepted and the committee discharged.

Resolved that a committee of one be appointed to draw up By Laws to the Conference charter according to the resolutions of Conference.

A. S. Shelly was appointed.

Resolved that the next Conference shall meet in the Flatland Church, near Quakertown, Pa., and that the services shall be conducted by N. B. Grubb and W. S. Gottshall.

The chair appointed A. B. Shelly, A. S. Shelly and William G. Moyer as Business Committee.

A vote of thanks was extended to the Deep Run congregation for their kind entertainment.

After singing and prayer by A. S. Shelly, the Conference adjourned.

A. M. FRETZ, President.
W. S. GOTTSHALL, Secretary.

TABULATED STATISTICS OF THE CONGREGATIONS OF THE EASTERN DISTRICT CONFERENCE.

CONGREGATIONS.	Name of Minister	Whole number of Members	Gain: By Baptism.	Gain: " Certificate.	Loss: Death.	Loss: Certificate.	Loss: Removal or Withdrawal	Membership of Sunday School	Number of Months open.	Teachers	Meeting	How many Preaching Services.	Membership of Mission society	Membership of Mennonite Church	CONTRIBUTED. Conferences.	Sunday School.	Foreign Mission.	Home Mission.	Benevolent Purposes	Other Purposes
Bertolets	W. S. Gottenall	28	1	..	1	..	..	..	..	..	..	Every 4 weeks	..	..	$ 39 42	..	..	..	$11 85	..
Bowmansville	Solomon Ott	34	..	..	..	..	16	12	..	..	..	" " 2 "	..	..	33 95	..	$ 5 00	..	5 25	..
Boyertown	H. M. Clymer	31	..	1	..	..	52	..	..	..	..	3 in 4 weeks	..	..	109 47	$ 1 95	..	..	..	..
Deep Run	A. M. Fretz	170	7	1	..	1	100	12	..	..	..	2 in 4 weeks	12	58	197 75	..	15 00	9 36	$ 199 80	$ 10 00
1st Menn. Phila.	N. B. Grubb	374	30	11	7	6	2	482	12	Yes	2 each Sunday		..	108	2115 00	550 00	86 52	34 08	851 83	223 34
" " Mis. Phil.	" " "	..	..	..	..	..	..	100	12	..	..		..	37	95 56	199 47	..	..	12 00	..
Pottstown	W. S. Gottshall	22	1	8	1	..	..	150	12	Yes	Every Sunday		..	..	77 50	..	..	..	..	..
Flatland	A. B. Shelly	44	..	..	..	..	..	67	12	..	..	27 a year	..	..	139 82	30 12	4 00	3 35	125 00	..
Hereford	A. S. Shelly	208	7	2	5	3	1	164	12	Yes	54 a year		Ind	45	566 89	130 85	61 41	121 83	328 34	32 42
Upper Milford	" " "	102	5	..	1	1	..	89	12	..	..	44 a year	"	..	382 81	29 25	17 98	24 00	76 55	2 00
East Swamp	A. B. Shelly	119	5	2	1	..	..	130	12	Yes	25 a year		"	15	393 44	52 64	46 06	10 52	33 00	..
Quakertown Mis.	" " "	..	..	..	..	..	..	90	12	"	Every 2 weeks		..	..	62 00	40 06	..	..	..	..
Saucon	J. S. Moyer	30	..	..	..	..	..	144	12	..	..	" 2 "	..	..	169 88	64 87	..	..	27 00	..
Springfield	" " "	65	2	..	1	..	..	..	..	..	..	" 2 "	..	..	59 73	..	16 28	..	41 00	..
Souderton	A. M. Fretz	71	11	..	..	..	..	150	12	..	Every Sunday		11	30	250 95	..	11 00	7 15	100 90	14 00
Schwenksville	W. S. Gottshall	178	..	2	..	..	..	95	12	Yes	55 a year		..	..	643 81	45 11	80 28	..	138 53	28 34
West Swamp	A. B. Shelly	204	2	..	2	..	..	145	12	"	55 a year		29	35	413 58	142 38	15 65	39 9	98 00	75 00

THE BIBICAL CHRISTIAN. (Continued.)

H. G. ALLEBACH.

31. The Biblical Christian is a praying Christian, not because he must pray, but because he can not help praying. Now it may be formal, and now, informal. Now it may be a fervent, persistent pleading, again but a single burning sentence like the publican's, a heartfelt word, a sigh or a tear. Luke 18: 1; Matt. 6: 7.

32. He does not envy another's welfare when he does not himself fare so well. Phil. 4: 11

33. He does not listen to the sermon in order to pick it to pieces, but far more to appropriate any good kernel it may contain. Underneath the tough hull and the thick, hard shell, is found the delicious walnut. 1 Thess. 5: 21; Rev. 3: 3.

34. The Biblical Christian does not borrow trouble. He does not worry before he has cause to worry. Abraham Lincoln's motto, "One war at a time," is his motto. Matt. 6: 34.

35. He is not narrow minded, hide bound with sectarian prejudices, and hanging for dear life to the shreds of a rotten creed. He sees the need of every Christian organization, and acknowledges the good points in all. Mark 8:38 40.

36. The Biblical Christian is not a fossil, afraid to change his mind when he comes to know better, clinging to the old simply because it is old, and looking askance at the new because it is new. 1 Thess. 5: 21; Matt. 13: 52.

37. The Biblical Christian is not a crank. He does not stake the well-being of his own or of anybody else's soul on his own private opinion of a certain passage of Scripture. He is not a raving social reformer or temperance agitator, and a brutal husband or father at the same time. He does not believe the world will go to rack and ruin because it does not forsake everything and follow him. Luke 11: 42; Matt. 23: 24.

38. The Biblical Christian believes the world is getting better—that it is ever wheeling a little nearer the throne of God. He does not make the mistake of thinking the world worse than it was a century ago, when he has never seen a newspaper of that period, and never stops to think that evil has to day a thousand ways of advertising itself where formerly it had a dozen Matt. 13: 33; Eccl. 7: 10.

39. He is not afraid to show his colors, and call a wrong by its right name. He does not mind telling the truth even to his customers and patrons, his landlord or employers Eph. 4: 15.

40. He is not ashamed of his religion or his faith or put to blush because he owns to a conscience. He does not need to apologize for believing in something, or to solicit charity and compassion in behalf of a broken kneed Christianity. Rom 1: 16; Luke 7: 23.

41. The Biblical Christian believes in recreation and enjoyment. He could never shut himself up in a cloister, or carry a face that had forgotten that it ever smiled. John 2: 2; Phil. 4, 4; Isa. 58: 5.

42. He does not shrink from contact with the world, fearing to be polluted by its touch. He is a man among men, and is not ashamed of his poorer relations. Luke 18: 9-14. Luke 12: 12-14.

43. He never excuses himself for neglecting his spiritual duties, by the use of sham pretenses the like of which the world would not accept of its devotees for non-appearance at a show, a theatre, a ball, a social or convivial engagement. Luke 14: 15-24.

44. The Biblical Christian cannot keep his religion all to himself. As well might the happy bridegroom conceal the fact of his marriage as the converted sinner his delightful sense of a new relation, a new love. Nature, in Spring, might as well fail to exhibit her many hued richness of vegetation as the spiritually quickened sinner to express his childlike overflow of spirits, exuberant with a joy that cannot disguise itself. Luke 15: 8, 9; Acts 26: 29.

45. He will learn to bear and forbear. Only children have their own way in this perverse world. He cannot please everybody, so he does not expect everybody to please him. He must forgive and forget a host of unpleasant affairs, or else remain in misery and vexation all his life. 1 Cor. 13: 7; 4: 12.

46. He makes no compromise with sin, because he hates it with all his heart. He does not say, "You are in the world, and you've got to give the world a show." He does not go to church on a Sabbath, and hire some one to keep his cigar store open to loafers and Sabbath desecrators. Matt. 6: 24; Luke 9: 62.

47. He does not jest with holy things, and laugh away his reverence before he knows it. Such fun is too high priced. Exod. 20: 7; 2 Kings 2: 23-25.

48. The Biblical Christian does not pray on Sunday and swear on Monday. He does not say fine things about Christian love in prayer-meeting, only to grind his employees and evict his tenants the next day. In short, he is no hypocrite. Matt. 7: 21; 2 Tim. 2: 19.

49. He does not degrade religion to a "feeling," a nervous intoxication, or a trance. He does not wait for a spell of religion as men wait for the shaking fever, or expect the minister to pronounce an incantation and bewitch him. Old Salem hardly knew of this kind of witchcraft. Mark 4: 5, 6; Acts 8: 9-11.

50 The Biblical Christian will be prudent and worldly-wise—an apt student of human nature. He will know just how far to trust men, and how much they will bear. He will guage their capacities, probe their affections, judge their tastes, divine their instincts, appreciate their strength, and encourage their longings. Thus will he acquire an untold power for good. Phil. 1: 9.

AN ECCENTRIC EVANGELIST.

BY OBSERVER.

Lorenzo Dow was undoubtedly eccentric, but there were many things that he did, which the people of the world consider odd, but which Christians of to day would do well to imitate. H. L. Hastings, of Boston, relates an anecdote in his inspiring book, "The Family Circle," concerning an "eccentric" act of his which had blessed results. Once meeting two men on a country road he stopped them and asked if they would like to hear Lorenzo Dow preach, and receiving an affirmative reply he preached them a short sermon. Years afterwards one of the men declared that no other sermon had ever been so profitable to him as that sermon of a few words delivered by Lorenzo Dow.

Many of us are anxious to do something great for the Master, but how can we do great things if we do not improve all the opportunities we have for serving Him. Nearly all of us can speak a few words to some one concerning Christ, yet how few of us will address a stranger on the subject of religion! It was because Lorenzo Dow was never backward about speaking for Christ that he became such a power for good, and unless we seek to imitate him in this respect let us not talk of our lack of opportunity to serve our Lord.

"CONQUERING PREJUDICES"

Prejudices, which are from within, cause more poverty than calamities, which are from without. Many a man whose life has been undisturbed by physical disaster has been brought to destitution by prejudices, which are the thieves of mental and spiritual treasurer, as procrastination is the thief of time. We pity the feeble creature who has been prejudiced against apples by an untoothsome crab apple; but those who are by no means feeble minded have been prejudiced against sentiment by sentimentality, against emotion by emotionality. And yet, without sentiment one would not be susceptible to noble or tender feeling; without emotion thought would never be "in a glow." He who conquers a prejudice enlarges his borders, and recovers many stolen goods.—*Sunday-School Times.*

STEADY NERVES AND A CLEAR CONSCIENCE.

But "steady nerves" to the highest results should be conjoined with "a clear conscience." Many have the first requisite, but not the latter; while others have the latter, but not the former. In either case there is a proportionate lack of power. He who has both essentials in proper relation, and in happy adjustment, is best equipped for the grandest accomplishments. The fact is they act and react upon each other, being mutually incitive and co operative. The good nerves give the power of performance, and the clear conscience directs the energy in right channels. The ability to do has the superadded incentive of an inner moral approval. "A clear conscience," or, as the Bible has it, "a good conscience," is a conscience "void of offence toward God and man." It is God's viceregent in the soul. He who obeys its dictates pursues noble ends by noble methods. He becomes a blessing to himself and to others. In our busy, pushing, restless, ambitious and struggling age there is no greater need, both in State and Church, than of men of "steady nerves and a clear conscience."—*Presbyterian.*

Some men must give up their business, or give up their hope of salvation.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JUNE, 1897.

People often fail to recognize the intrinsic evil of a system like that of secretism until their own personal interests are adversely affected by the working of the system. Thus during the last presidential campaign we clipped from a prominent daily an article in which bitter complaint was made against the silver men of the West because these promulgated their doctrines by means of secret societies which they organized extensively in that section. The complaint naturally lay against the unfairness of this underhanded manner of conducting a contest which should have been frank and open. It is an evidence of the supreme selfishness of human nature that people are so ready to call such an evil good when they fancy they can make it work to their own advantage, while they are not slow to condemn it in others.

It is a very grevious mistake to suppose that the narration of our former mischievous pranks and of our sinful doings before we changed for the better will be productive of good with our hearers, especially youthful hearers. The evil imagination aroused by such stories of evil doings is apt to make an impression that the moral of the story however earnestly pressed can neither nullify nor efface. A minister, in a sermon to young people, in telling for their interest and benefit, as he thought, the story of his childhood and youth, no doubt to illustrate the change wrought by the grace of God in him, entered into the particulars of his early sinful indulgences —his smoking, drinking, and swearing. A little boy who had great admiration for the preacher, was soon after found by his father smoking and swearing and when reprimanded said,—"Well, if I can learn these things when a boy, perhaps, when I become a man, I can be a preacher like Mr. N" An acquaintance with sin as exemplified in human life, especially when communicated, as is so often done, with an air of mingled admiration and warning, has never proved an effective antidote against temptation, but rather the opposite.

During the month of June many churches throughout the land will have what is called "Children's Day." This term does not by any means, mean the same in all cases. The thought of those that started the custom was to provide at least one occasion every year when the claims and interests of the little ones should be especially considered, not by the Sunday school or any other special organization for the young, but *by the church*. For this once, at least, the time of the regular church service and the service itself should be devoted to the lambs of the flock that they might learn to love to come with the older sheep of the flock to the quiet waters and pastures green in this part of the Shepherd's domain. To use another figure, it was intended in this way to help bridge over or rather close up the chasm by which the Sunday school and the "church" were being separated. This commendable object should be kept in mind the year round. It should be children's day in our churches, *i. e.* in our preaching services, every Sunday in that some part of the fodder is put down within reach of the little ones. Some of the older ones would often be benefitted thereby. And it should be "old folks' day" in our Sunday schools every Sunday. Do not think of the Sunday school as *a place for the children*. If you do, both you and the children will soon come to think of the preaching service as the *place for the old folks*. Let all be found together in both services, joining together in the study of God's word, and in the praises, and the prayers, and the instruction in the sanctuary. Then those special children's days will be the better understood and the more appreciated.

FROM OUR CONGREGATIONS.

HEREFORD.—Our congregation has passed through another communion season to which we can revert with remembrance of special blessings. The sacred feast commemorative of the Savior's vicarious sacrifice was celebrated on Sunday, May 9th. The Pastor was assisted by Bro. N. B. Grubb, of Philadelphia, who spoke impressively on the meaning and proper observance of the Lord's Supper. One hundred and eighty-two partook of the emblems of Christ's broken body and shed blood, among which number we were glad to see several members of sister congregations, including also Bro. and Sister Scheid, Superintendent and Matron of the Mennonite Home at Frederick. The spirit of serene joy and peace in the Lord pervaded the meeting. It was evidently a communion season in reality, where souls communed with their Savior and their God and with one another.

In the afternoon the pastor and Bro. Grubb visited their fellow laborer in the ministry, Bro. Abraham Gottshall, and his family. Bro. Gottshall is suffering a gradual loss of his eyesigt amounting already almost to blindness. Here another season of prayer and praise and meditation in God's word was followed by the partaking of the communion emblems. Perhaps for one or the other (who knows?) it may have been the last time, till we shall enter into fuller communion with the Savior in the mansions above.

Both the preparatory service on Saturday afternoon and the communion service on Sunday morning were preceded by a short altar service at which parents brought their little children in public consecration to God and presenting them in prayer for His blessing upon them. May He who took the little children into His loving embrace and blessed them, keep these little ones as in the hollow of His hand and draw them unto Himself in loving service as they grow up into maturity.

The movement for the alteration and increase of our church building, which was started again at the January business meeting has resulted in a decision to proceed with the work this summer. The building when completed according to plan proposed and adopted will contain a main auditorium, a Sunday school room and several class rooms, all on one floor and so arranged that the greater part of all the floor space can be used together in times of large gatherings. The different forms of church activity will thus be better accommodated.

The Young People's Society of Christian Endeavor has recently contributed to several causes of relief of sufferers in foreign countries. First a contribution was sent to Miss Alice Yoder, a missionary in India from this neighborhood, to be used by her for relief of some famine sufferers, and later about $20 were collected by members of the Junior society for the work of rescuing the orphan children of the Armenian martyrs. May these gifts have been made in such a spirit that Jesus can say,—"Inasmuch as ye have done it unto the least of mine ye have done it unto me.

We are all looking forward with great anticipations to the 7th of June. We are hoping and praying for a large and blessed convention. The program promises a feast of good things and if the Holy Spirit can have His way with us all as we gather, there will be no disappointment. The C. E. society will have a meeting on the evening of the 6th, at which it is hoped we may have the presence of the vanguard of the delegations from other societies.

BOYERTOWN.—On Sunday, May 6th, our congregation celebrated the Lord's Supper, at which Bro. W. S. Gottshall officiated. The attendance and participation was encouraging. On Saturday afternoon the usual preparatory services were held, and in the evening there was a special service at which Bro. H. M. Clymer was ordained as an evangelist, according to a resolution of conference. The service was conducted by W. S. Gottshall, N B. Grubb, and A. S Shelly, the last two each giving a short address on the reciprocal duties of minister and people. Bro. Clymer has been ministering to this flock in spiritual things for more than half a year past, and by directions of conference in answer to a unaminous request of the congregation, he will continue thus to minister to us for at least some time to come. The Sunday-school which has been organized and conducted under his superintendence, is growing in numbers and in interest. It contributes much to the renewed life and interest that is making itself manifest in the congregation.

FLATLAND —On Saturday, May 8th, the rite of baptism was administered to eleven young persons in the Flatland church near Quakertown, Pa. The pastor, Rev. A. B. Shelly, was assisted in the services on the occasion by the brethren J. S. Moyer and A. M. Fretz. The first named opened the services by the reading of Scripture and prayer, whereupon the pastor preached a German sermon from Gal. 3: 26, 27. He was followed by brother Fretz speaking in English from 1 Pet. 5: 10, whereupon baptism was administered and those baptized received as members of Christ's Church. The following day communion was held when a goodly number partook of the emblems of the body and blood of Christ. The services were well attended on both days and the presence of the Spirit was manifest. The members of the Flatland church had their house of worship completely renovated during the past months and formal re-opening services are to be held on Whit-Sunday, June 6th. The Sunday school which had been closed since Christmas, was opened again about the middle of April.

QUAKERTOWN, PA.—Our mission at Quakertown is making encouraging progress. The Sunday-school has been gradually increasing in

members and gaining in interest. The church services, which are now held on three Sundays out of every four, are comparatively well attended, and a live interest is taken, especially among our young people, in the Young People's Society lately organized. Whether our people are ready to follow the recommendation of our conference lately held and effect an organization time will show. That an organization would be in the interest of our work here many seem to concede, and it is to be hoped that the difficulties, which apparently make some to hesitate, may ere long be in so far removed that an organization can be effected.

PHILADELPHIA.—The services during Passion week have been better attended than ever before. On Monday evening Brother Gottschall, of Schwenksville, preached in German, and on Tuesday evening the three visiting brethren, W. S. Gottshall, A. S. Shelly and A. M. Fretz, in connection with our pastor, conducted the services. The pastor had charge during the balance of the week, and on Good Friday night received into the membership of the church, thirteen persons by baptism, and three by the right hand of fellowship. Communion was served on Easter Sunday, both morning and evening, and was participated in by a larger number of communicants than ever before. Brother Gottshall assisted the pastor in the evening.

ITEMS FROM HERE AND THERE.

In May Bro. Baer was visiting congregations in Kansas and other Western States, including Oklahoma.

Twenty eight souls were added to the Lord's people in the congregation at Pandora, Ohio, on Good Friday.

The date for the Pacific District Conference and Sunday school Convention has been changed from the 6th to the 13th of June.

On Wednesday evening, May 26, Bro. Silas M. Grubb was formally ordained as an evangelist. The ordination service was held in the Philadelphia church and was conducted by several of the brethren on the Home Mission and Church Extension Committee of the Eastern Conference.

The board of managers for the Home met on Monday, May 10, and organized for the ensuing year as follows: President, W. S. Gottshall; vice president, Benj. Bartolet; financial secretary, John L. Bauer; recording secretary, A. S. Shelly. It was voted to have an anniversary celebration of the opening of the Home to be held about the beginning of September, and a committee was appointed to make arrangements for the occasion.

The following contributions have been forwarded to the Relief Commission at Elkhart, Ind., for the India famine sufferers: From the Philadelphia congregation and Sunday-school, $38.25; from Deep Run, $14.68; and from Springfield, $13.00. Those who wish to take part in this noble work of charity, should do so at once. The money can be sent direct to G. L. Bender, Elkhart, Ind., and reported to the editor, A. S Shelly, Bally, Pa., or if sent to the latter, it will be forwarded by him. See conference resolution on this point.

MENNO SIMON.

EXTRACT OF A SKETCH BY N. B. GRUBB.

The subject of this sketch, after whom the Church so dear to us is named, was born in Witmarsum, in the year of our Lord, A. D., 1492. Very little of his early life is known, not even of his family, only that he was born and raised a Catholic; and it is evident that he had been given a very excellent education. This fact proved to be a very great advantage to him in after life, in his battle for righteousness and human salvation during the dark ages of Papal monstrosity.

The first knowledge we have of him is about the year 1524 or 1527, when from his own writings we learn that he was appointed Chaplain in the town of Pingium. Here he entered the priesthood. He writes himself, "I had never read the Bible. I was afraid that were I to read the Bible I might be led astray by its teachings. In this condition I preached in this town for two years. In the third year I began to read and study the Bible, and was soon named the Evangelical preacher."

In 1531 Menno was appointed a priest in the town of his birth, Witmarsum. While in this position he continued the study of his Bible until he finally decided that he dared not stifle conviction any longer, and on January 12, 1536, he severed his connection with the Catholic Church. He now entered a secluded place to quietly continue the study of the sacred Scripture. Much of his time in seclusion was given to the use of his pen. He was a great and able writer. It is taken for granted that much of his writings were destroyed during the devastation of the thirty years' war.

It seems providential that at this time Menno received information that the Waldenses, who had fled inso the mountain districts and there were in hiding in caves and caverns—scattered, and hermit like, serving God. He sought for them and soon found them, and to his great surprise and joy learned that these persecuted Waldensians were already practicing the doctrines he had found from the study of the Scriptures. Like the flowing together of two streams and becoming one, so the teachings of the Waldensians and the sincere convictions of Menno Simon became as one to flow down the coming ages, bringing honor to God and to His cause, and blessings untold to humanity. This mutual recognition made them truly one, as Menno now asked to become one of them, willing to bear reproach with the children of God rather than dwell in the midst of wickedness.

Some time after this union, six or eight God-fearing young men with whom he had become one heart and soul, came and begged him to consider the great need of the poor, scattered and shepherdless Christians, and to use his God-given talent and ability and knowledge in teaching and leading God's children homeward—heavenward. For a while Menno hesitated and could not conclude to accept the call. Holding the matter under advisement for some time, and praying over it, he waited for a divine call which might induce him to yield. This, in time, also came, as is seen by his own words, for he writes, "I saw the great hunger and need of these poor people and could resist no longer, when I consecrated myself, body and soul, into His gracious hands, and immediately began to teach according to the Word of God, and to baptize on the confession of faith."

About this time John Matthys, with laying on of hands, ordained Ubbo Philips as Bishop; Philips in turn ordained Menno Simon.

That the Catholic Church was very much exercised over his withdrawal from the church and his work with these despised and persecuted Christians, is evident from the fact that for many years Menno went about his work sometimes dressed as a peasant, and then again as a mountain woodchopper, with a price on his head. A minute description of him, and of the clothing he wore, together with his picture, was posted in the streets, lanes, and all public places, offering 100 guilden for his apprehension, and in case of death in his arrest, the murderer should be free from all blame.

Menno and Luther were contemporaries and labored together for some time, but differing in some of their views, such as transsubstantiation, infant baptism, non swearing of oaths, and non resistance, and other minor doctrinal points, they parted as friends, and each worked in the sphere best suited to their understanding of the Word of God.

The Church instead of being known by the name first given, was now for the sake of ridicule, named after the leading spirit among them, followers of Menno—Mennonites.

Luther never desired that the Church or any part of it should be named after him. Neither did Menno Simon desire it, nor did he think that his name should become so prominent; for he was a modest and unassuming man, but withal earnest, and stern, truly an upright and God-fearing man.

Menno Simon died January 13, 1556, aged 67 years. He was buried in his private family burying plot in Wustenfelde.

Neither his grave nor the place of his residence can now be located, for the reason that the thirty years' war was waged so fiercely in that locality, and the devastation was so general that scarcely any landmark escaped annihilation. The congregation of Menno was scattered, but from its scattered remnant we find the establishing of the church at Frederichstadt. It may seem a strange coincidence that from the Frederichstadt church we have had members to be identified with almost the beginning of this congregation, to this day, in the person of our Bro. John C. Egly, and his mother, who were members in the Frederichstadt congregation, whence they came into this church. In this relation we have the connecting link between the original church of the founder, Menno Simon and the First Mennonite Church of Philadelphia.

On Thursday afternoon, July 8, the denominational rallies in connection with the International C. E. Convention to be held at San Francisco, California, will take place. That of the Mennonite church will be held in the Y. M. C. A. Hall, located at the corner of Mason and Ellis streets. Bro. S. H Auernheimer writes from Ioamosa, California, expressing the hope to see a goodly number of our people present at this rally, and also extends a cordial invitation to all delegates to stop off in southern California.

"Oh God, let no more women be born in India," was the prayer of an intelligent Hindu woman who realized the misery and degradation of her sisters, and the terrible wrongs they may suffer.

Purity is the eye through which the highest conceivable vision is possible. "Blessed are the pure in heart for they shall see God."

SUNDAY SCHOOL AND . . . YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

"ASK WHAT THOU WILT."

BY J. H. SAMMIS.

"Ask what thou wilt." What shall I ask?
From labor and the cross release,
Exemption from the common task,
A life of careless ease?

"Ask what thou wilt." Or shall I ask
For gold, a million yellow suns
With favoring beams, that I may bask
With Fortune's pampered sons?

"Ask what thou wilt." And shall I ask
For many days? That thou shouldst arm
My strength with breastplate, shield, and casque,
Invincible to harm?

"Ask what thou wilt." And shall I ask
The praise of men, the obsequious crowd
That, fawning, break the fulsome flask
Of flattery o'er the proud?

"Ask what thou wilt." And shall I ask
A monarch's might, a statesman's skill,
To bear the sword and wear the mask
That rules the world at will?

Ask what I will? Then, Lord, I ask
Thy will, thy praise, thy kingdom be.
Choose thou my lot, my cross, my task,
And I am rich in thee.

Grand Haven, Mich.

The programme for the Convention to be held at Bally, Pa., on June 7th, is a promising one. We predict that the sessions will be interesting, enthusiastic, instructive, and full of spirituality. With these realized, and the latter specially emphasized, it must be regarded as a success. We hope to be able to present to our readers some echoes of the convention in our next issue.

That this is a time of unparalleled progress in Christian activity is granted by every one. It is especially apparent in the efforts of the young people to extend Christ's kingdom. Societies of Christian Endeavor and others of different names, but having like purposes multiply with wonderful rapidity. Their members are ready to testify for the Master without any hesitation, give freely to God's cause, and strive earnestly to gather in souls. Such activity can not fail to bring joy to the hearts of all those looking to the advancement of God's Kingdom. As each individual worker is thus actively engaged, he can feel that he is indeed filling an important place in the Lord's vineyard; but he should also not fail to remember that there is one thing still more important to him, and that is to keep his heart right with God. While the one who stands in right relations with his Heavenly Father can not fail to show it forth, it is possible that one who is steadily proclaiming the Master in word and deed may not have that necessary true relation existing. Paul, the greatest of all Christian workers, realized that with all his great activity it was possible that he himself might fail to reach the goal toward which he was directing others. First, strive to keep the heart right with God so that service will be but an outward expression of the inner life, and then alone will service indeed be worth while.

THOUGHTS ON CHRISTIAN ADVANCEMENT.

BY M. E. DIFFENBACH.

As spring advances and the trees unfold their leaves, and all nature is robed in beautiful green, we can not help but meditate over the perfectness of God's Creation. Every tree, plant, and shrub as it grows upon rock, hill, and plain, show that God surely has made this world a beautiful dwelling place for mortal man in order to prepare for another and better world.

As we behold these things we are reminded of God's tender care over his children. Our Lord said, when he was on earth, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

God in nature shows perfectness, but the works of man are not found to be so. In every undertaking man needs the help of an all-wise Father to guide and protect. Without this help man's works are perishable. It is through the united efforts of God's people that His work is carried on. United effort stands against persecution, lightens the work, and tends to advance Christianity more speedily. In the early part o the Christian era persecution was most severe. Yet the Sacred Volume was preserved by a few monks who were willing to stand by their Lord through dark ages of trials and persecutions. To-day we enjoy the privilege of worshiping God in a country where religious freedom is given to every one. This shows Christian advancement.

Progress has been made over nearly the whole word in civilization. The last half century has witnessed a wonderful spread of the Gospel in the Old World, in countries where the Gospel had never before been proclaimed. The Gospel was carried to the heathen by missionaries supported by the people; many souls were saved from a miserable condition.

Home mission work has also received more attention. Have we not the commission,—"Go ye into all the world and preach the Gospel to every creature;" again, "The harvest is great but the laborers are few?"

Less then a score of years ago such a thing as young people banding themselves together to work for Christ and the Church was unheard of. Such societies are now existing in many of our churches and assisting the pastor in his various duties, working in fields which the pastor could hardly find time to reach. Their work must be under the oversight of the pastor. While the young people represent the active part of the society, the older must not forget that their frequent visits are desirable and sometimes necessary to encourage in the work.

In this work conventions are a great aid in promoting the work and inspiring the workers. Have some one to attend the State district Union and if convenient the State Union of Young People's Societies by whatever name they be called. Hold conventions with your neighbor churches. Much good can be accomplished in this may by young, energetic, and wide-awake people. Let our watch word ever be "onward and upward."

Should any of our churches who have not yet organized a local society wish information as to how to organize, they should send with enclosed stamp to Rev. Francis Clark, President of United Society of Christian Endeavor. Or if preferred in the German, send to Rev. S. F. Sprunger, Berne, Indiana. Make your wants known and they will send you the desired information.

A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic-giving. For some time there has been among New York City Endeavorers an organization called the Tenth Legion. In this are included all the New York Endeavorers and their friends who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it, and has established at headquarters, 646 Washington street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to religious objects. Full information can be obtained by applying to Secretary Baer, Boston, Mass.

The motto of the Tenth Legion is "Unto God the things which are God's." The movement is designed to promote among young Christians everything, systematic and proportionate giving to God.

ECHOES OF ENDEAVORS.

A Christian Endeavor society is reported from Rome.

Five hundred dollar gifts to missions have just been reported by two Christian Endeavor societies.

Many Christian Endeavor societies have recently formed Bible-study classes, led by the pastors.

A pastorless church in Brownfield, Maine, is kept alive by the Christian Endeavor societies, holding meeting every Sunday morning.

California Endeavorers gave a carload of oranges for Armenian relief. These netted one thousand dollars when sold in New York.

San Leandro, California, Endeavorers are urging the establishment of a public drinking fountain for bicyclists that they may be kept from the enticements of the saloon.

At the recent quarterly meeting of the board of trustees Secretary Baer reported the total enrollment of Christian Endeavor societies as 48,305, with a membership of 2,800,000.

Christian Endeavorers are giving especial attention to Sabbath observance, and committees are being appointed for this work in many places. California leads the States in the number of these committees.

The Junior Society of Christian Endeavor was thirteen years old on March 27. On March 20 there were enrolled on Secretary Baer's books 11,537 societies with 346,110 members. The first society was organized in Tabor, Iowa, by Rev. John W. Cowan. The first signer of the Junior pledge is now a clergyman.

The Endeavorers in the State of Washington have made earnest efforts to secure temperance and Sabbath observance legislation. A temperance bill was recently before the legislature and the Endeavorers prompted prominent representatives to personally visit the Capitol, while about five hundred telegrams were sent from all parts of the State to the Senators and Representatives. Mass meetings were also held in many districts, all with the aim of properly influencing legislation.

MISSION DEPARTMENT. . .

EDITED BY A. B. S.

Go ye into all the world and preach the Gospel to every creatue.

Christian reader, what are you doing towards the spreading of the Gospel among the nations?

If those who were instrumental in bringing the Gospel to our ancestors had been as indifferent as some of our present day Christians (?) are, we would be without the blessings of the Gospel.

The church at Antioch was the first church that instituted systematic mission work. They set apart two of their foremost teachers to go and preach the Gospel to those who had not yet received it. They were willing to make sacrifices for the sake of others. They did this upon the command of the Spirit, and thereby proved their obedience to the Spirit's teachings.

The number of heathen in the world is estimated to be about 1,000,000,000. Reckoning the average length of life of a person to be 30 years, there are 33,333,333 heathen dying every year, 91,324 every day, 3,805 every hour, and 317 every minute. In China alone, reckoning its population at the lowest estimate, 1400 persons die every hour, and 33,000 every day. If a missionary were to be sent to China to-morrow, half a million Chinese would have died before he would have reached his destination. Millions of heathen are thus from year to year passing into eternity without Christ and without hope.

FAMINE AND PLAGUE IN INDIA.

All eyes, and many hearts have been turned toward India by the horror of the spectacle presented by hundreds dying daily from famine and pestilence. And yet, what but this has been going on for thousand of years, and but a handful of Christian people have heard and heeded their cry. Two thousand die daily, in India, stricken with the deadly plague of sin, which kills the soul as well as the body, and famishing for want of the Bread of Life, which alone can bring satisfaction and length of days. Forty millions lie down hungry for want of material food every night, but two hundred and eighty millions are hungering for the Heavenly Manna, and thirsting for the Water of Life. We have bread enough and to spare, while they perish with hunger, and only a handful of weakly-supported missionaries are there to distrioute to their necessity; and still we hear the cry "*Retrench*, close up the schools, send back to their heathen homes the Hindu children, decrease the nnmber of missionaries, and cut down their means of work and livelihood—because, forsooth, the Christians at home can not afford to support these laborers!"

India comprises a territory eqnal to the whole of Europe, Russia excepted, or about half the area of the United States. The inhabitants, including Hindus, Moslems, Parsees, and Christians, number nearly 300,000,000; joining hands, they would stretch three times around the globe, and are eqnal in number to the letters of seventy of our English Bibles. Christians number about a million, or the nnmber of letters in the single Book of Isaiah. The masses of people are poor and degraded. The average wage of a laborer is not over seven cents a day, and they are impoverisht still more by the demands of their religious cnstoms and leaders. Twenty million widows and forty million zenana prisoners live in India. Few men, and almost no women, are educated. Only one man in 42 can read and write, and only one woman in 858. All the hospitals and dispensaries do not touch five per cent. of the people, and there is only one physician to three million inhabitants. Their religious system professedly teaches salvation by good works, but practically it is damnation by evil works. They sacrifice to devils, not to God, and sacrifice, too, after the manner of devils. Their gods are monsters of iniquity; their priests teachers of licentiousness, and their temples hot-beds of vice. Many portions of their sacred books are so vile as to be absolutely untranslatable, and their sacred images and pictures put to shame the worst relics of Pompeii and Rome.

Among other evils which cry out for reform in India are the two great vices—opium traffic and child marriage. The first evil fostered by a Christian nation, and forced upon a heathen nation, is now girdling the world with a band of sorrow. The British government provides the land, lends the money to the cultivator, receives and stores the whole amount, auctions it off at periodical sales, and puts the profits in its own treasury. The cultivation of the poppy is so profitable that not sufficient cereals are planted to supply food when drought or flood damage the crops. The opium traffic is therefore very largely responsible for the present awful state of famine in India.

There is no bright side to the picture of the child marriage. The child is named when about twelve days old, and after the ceremony comes the betrothal. If a child is not betrotht before she is eight, the family is considered disgraced. A husband's legal right begins at the time of betrothal, and should he die a few hours after, she is one of the child widows, and belongs to the husband's family. She is a slave, without hope of freedom or protection from cruelty. Imagine a child of ten married to a man of sixty or seventy, whose very presence is loathsome to her! This husband may be a madman, a leper, or an idiot. Whenever he chooses to claim the child-wife there is no eye to pity or law to protect. Is there any form of slavery on the earth equal to it?

Infanticide is one of the unnatural crimes sanctioned by the Hindu social system, and against which the British government has ineffectually waged continual war. The caste and marriage customs of the Hindus are responsible for this and other crimes. Guilty castes have been watched and reasoned with and punisht, but with little avail. A change of marriage customs and of caste laws as to intermarriage will alone effectually prevent female infanticide in the highest castes of Hindus. The Hindus must themselves be the effectual reformers.

Already the influence of Christianity is being strongly felt. Multitudes are thronging to God and millions are seeking eagerly for escape from the penalty and powers of the sin of which they are fully conscious, and yet they know of no better way than by fasting, penance, and bodily torture. What are Christians in America and England doing to teach them the *only* Way of Life and Peace?—*Missionary Review.*

MISSIONWORK IN ALASKA.

Dr. Sheldon Jackson, for many years connected with missionwork in Alaska, gave a brief synopsis of the work there at the meeting of Indian Commissioners and Mission Secretaries held in the city of Washington in January last. Among other things he said: "At Point Barrow we have found for the Presbyterian Mission a medical missionary, a young man who gradnates in New York this spring. He and his wife expect to make it their life work to lift up the Eskimo at Point Barrow. They will leave in June for the new field.

"Three hundred miles south of Point Barrow is the Protestant Episcopal Mission at Point Hope. Dr. Drigg is the medical missionary.

"At Cape Prince of Wales, 220 miles south of Point Hope, is the work of the American Missionary Association. Mr. and Mrs. Lapp came back and spent about a year in the east, but they have returned and met with a very warm reception. They were welcomed with a heartiness that would have been gratifying to the friends of Christian civilization. We expect to hear great things of Mr. and Mrs. Lapp's work. Two years ago God's Spirit was poured out and quite a number were converted, so that during the last two years the natives have been carrying on, under the guidance of the missionary, a spirited, live prayer meeting every week.

"Sixty miles to the east of that neighborhood is a station with a Norwegian missionary. Cruelties still exist there. Mothers still kill their babies because they do not want the trouble to bring them up. At the Reindeer station, on the Sabbath I was there, I held a religious service. There were about 30 present, bnt among this small number were four distinct langnages and several dialects. My English was translated into Lapp through Norwegian. It was also translated into the dialects of the Eskimo by a girl 16 years of age. When that girl was born her mother had her thrown out to perish, not wishing the trouble of bringing her up. An older sister picked her up and took care of her till this sister got tired of the charge, and the second time the baby was thrown out into the street to be torn into pieces by the dogs of the village. A neighbor picked her up and brought her up. At 21 years of age she was sold to a husband who treated her so cruely that she ran away. The tribe took her back, and he beat her till she was nearly dead. She got away a second time, and now, at 16, I found her a large, comely girl, with a comparatively ripe Christian character, her whole heart bound up in mission work for her people.

"The Swedes are doing a great work. Along the Yukon River are the two principal stations of the Protestant Episcopal Church, and the new bishop sent up last spring has established a mission in Circle City, but there was no missionary there when I left.

"At Unalaska the Methodist women have 40 Aleut girls in an orphanage. They have two very consecrated Christian women who have gone up there, one from Canada and the other from New York State. The Government school is co-operating with them.

"The Baptist Woman's Missionry Society works at Kadiak Harbor. They have a large school building and 30 children at their orphanage on Wood Island.

"In southeast Alaska is the work of the Presbyterian Church. They have seven churches and 700 native communicants, men and women, who in the days of their ignorance and heathenism broke every commandment in the decalogue, bnt who are now living Christian lives and training their families in the nnrture and fear of God."

GENERAL CHURCH INTELLIGENCE.

King George, of Greece, is a member of the Lutheran Church, his court-chaplain is a Lutheran minister from Denmark, his wife and children are all members of the Greek Church.

A new relic is to be exhibited on June 13th in the St. Paul's Roman Catholic church, Brooklyn, N. Y. The relic thus to be shown to the public for the first time consists in nothing less than a pretended portion of the skeleton of the apostle Paul.

The Mennonite Evangelizing and Benevolent Board acknowledges the following contributions received during the month of March, 1897: For the Evangeliziug Fund, $109.05, for the Chicago Mission, $53.17; for the Orphans' Home, $12.50; for the Armenian Sufferers, $140.10; for the Armenian Orphans, $97.13; for Foreign Missions, $4.00; for Church Buildiug Fund, $13.95.

Wu Ting Fang, the new minister from China, who has recently arrived at Washington, is a professed Christian, a member of the Protestant Episcopal Church. He was educated in England and while there became acquainted with and accepted the Christian religion, and after his return to his own country he publicly professed Christ whenever an opportunity to do so was offered him.

The Orthodox Church of Russia, is the wealthiest church in the world. It is stated that it could easily pay the national debt of the Empire, amounting to about 200,000,000 pounds sterling, or nearly $1,000,000,000, without being impoverished thereby. It must be remembered that this church has some very lucrative sources of revenue. One of the most profitable is the sale of candles. These being "consecrated candles," there is an enormous demand for them during the Easter season.

In 1870 the laws of Japan forbade a missionary to ask any native to accept Christianity, the penalty for a native who professed the name of Christ being death. And now the Church of Christ in Japau is soon to begin missionary work in Formosa. President Ibuka, of Tokio, and President Ogimi, of Stiele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forwaid this new work.

A preliminary meeting in the interest of a General Meunonite Conference of the Dort Confession of Faith, is to be held in Allen county, Ohio, beginniug on November 11th, 1897. In publishing the call for this meeting in the *Herald of Truth*, the committee of arrangeuent for the meeting adds: "The questions which this meetiug will probably be called upon to consider will be comething ou this order: What is the condition of the church in different parts of the United States and Canada? What can be done to keep our people solidly grounded in the faith, united on Gospel principles, and active in the service? What should be the relation of the General Confereuce to the district conferences? What should be the nature of a General Conference, how often should it be held, how should it be conducted, etc.? Is the condition of the church such that a General Conference would be an anvantage to it?" This Preliminary Meeting is to be composed of Bishops and such other delegates as each conference may see fit to send, not exceeding five from each conference.

In speaking on the observance of the Sabbath, at a Lutheran conference recently held, one of the speakers said, that of a million population in New York city 38,000 spent their Sabbatth on the bicycle, and asked if it was not time that the church lifted up its voice at the descration of the Sabbath in such magnitude. Another speaker remarked, that out of the 10,000,000 young men under age in this country only 7 out of every hundred attended church, and only 3 out of every hundred could be persuaded to stand up for the Lord.

A movement is on foot to form a Mennonite Settlement in the state of Georgia. Brother J. S. Lehman, Manager of the Mennonite Publication Compauy, at Elkhart, Indiana, some time ago paid a visit to this southern country and reports the same as favorable for the raising of cotton, corn, wheat, oats, barly, hops, rye, turnips, potatoes, grass, clover, peaches, pears, apples, plums, cherries, quinces, grapes, raspberries, blackberries, strawberries, and all varieties of vegetables. The temperature ranges from 40° to 80° throughout the year. Good farm land can be bought from four to ten dollars per acre.

A converted cowboy gave this very sensible idea of what religion is: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin, songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldu't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—*Christian Cynosure.*

I would have you invoke God often through the day, asking him to kindle a love for your vocation within you, and saying with St. Paul: "'Lord, what wouldst thou have me to do.' Wouldst thou have me serve thee in the lowest ministries of thy house? Too happy if I may but serve thee anyhow." And when any special thing goes against you, ask: "Wouldst thou have me to do it? Then, unworthy though I be, I will do it gladly."

DEATHS.

SHELLY.—On March 23, 1897, near Milford Square, Bucks county, Pa., after a lingering illness with consumption, Catharine, widow of the late Lewis R. Shelly, aged 58 yrs., 1 mo. aud 18 days. Funeral services conducted by A. B. Shelly and Andrew Mack. Interment at the Menuonite meeting-house near Steinsburg.

KRAUSS.—On March 25, 1897, at Kraussdale, Lehigh county, Pa., of apoplexy, Harrison Y. Krauss, aged 56 yrs., 8 mos. and 5 days. Interment was made at the Kraussdale Schwenkfelder church. Funeral services were held by A. B. Shelly and O. S. Kriebel.

CORE.—On April 24, 1897, at Quakertown, Pa., of apoplexy, Charles Core, aged 77 yrs., 1 mo. and 18 days. Interment at Flatland Mennonite church. Funeral services were conducted by G. W. Hangen and A. B. Shelly.

THOMAS.—On May 15, 1897, at Bethlehem, Elizabeth Thomas, aged 59 yrs., 7 mos. and 16 days. On the 19th she was buried at the Springfield Mennonite cemetery. The funeral services were conducted by J. S. Moyer and Rev. Leopold of Bethlehem.

CONTRIBUTIONS.

For Heathen Mission Work, received during the month of April.

From Neu Alexanderwohl cong., Kan. $26.50; Cong. and Individuals at Berne, Ind. $22.15; the Leisy Bequest $1000.00; Interest on I. A. Sommer's Bequest $35.00; A Reader of Bundesbote $2.00; West Zion cong. Moundridge, Kan. $14.30; Salem cong. Dalton, Ohio, $8.67; Prof. P. A. Claassen, Winfield, Kan. $5.00; Jacob Weber, Donnellson, Ia. $1.00; Cong. at Loretta, S. D. $10.00; Gretna Man. S. S. $17.00; Mission collections, Manitoba, $9.80; Neu Alexanderwohl cong. Kan. $45.50; Steinbach S. S., Kan. $3.00; Bergfeld cong., Mt. Lake, Minn. $22.33.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For General Conference Home Missions.

From Bequest of Catharine Moser, Dalton, O. $75 00; C. A. Augspurger, Berne, Ind. $5.00; Cong. at Summerfield, Ill. $20.00; Eden cong., Schwenksville, Pa. $10.00; Reader of Bundesbote, $2.00; Cong. at Wadsworth, O. $8.75.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.

For Publication Fund.

From Johann Moser, Bluffton, O. $5.00; B. A. Lehman, Newton, Kan. $50c.

Gratefully acknowledged,
MENN. BOOK CONCERN.

Donations received at the Mennonite Home Frederick, Pa., during February and March.

FEBRUARY.

Mrs. I. W. Stetler, Frederick, Pa.—9 pounds of chickens, beets, 6 cups of jelly, string beans, 13 pieces of soap, 1 pot pudding, scrapple.

East Swamp congregation.—3 pots applebutter, 20 pounds of sugar, sausage, dried fruit.

MARCH.

Hereford congregation.—225 pounds flour, 4 large cans of lard, 3 smaller pots lard, 2 pieces dried beef, about one bushel apples, 5 bushel oats, 3 large smoked sausage, lot smaller sausage, lot dried fruit, 4 pots apple butter, 2 bags potatoes, 1 bag sweet potatoes, lot oat meal, 14 cans sweet corn, 9 cans tomatoes, bag of peas, 1 pound coffee, 17 pounds sugar, lot dried corn, bag of beans, lot dried mountain tea, lot of scrapple, pot of jelly, 3 heads of cabbage, 4 quilts, 2 sheets, 3 loug pillow cases, 2 short pillow cases, 2 pair towels, 1 head-rest, lot toilet soap, 2 glass dishes, cash $7 50.

U. S. Stauffer, Quakertown, 100 cards with House Rules printed in Euglish aud German.

A. T. B. Stauffer, Bechtelsville, Pa., 1 pot applebutter.

Mrs. I. W. Stetler, Frederick, Pa., 1 can pears.

Gratefully acknowledged,
W. S. GOTTSHALL, Fin. Sec.

In the future all donations for the Home are to be reported, and all money for the Home are to be seut to my successor, Bro. J. L. Bauer, Bally, Penna.

Der "Christliche Bundesbote."

A weekly paper published in the interest of the General Conference of Mennonites, of North America, should be found in every German-reading Mennonite family.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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AN EVERY-DAY HOMILY.

BY M. A. MAITLAND.

If we are in doubt about it,
If it is not clear to view
That the thing we think of doing
Is the thing that we should do;
Be it what our hand intendeth,
Be it what our lips would say,
With a brave and honest effort
Let us put the thing away;

If we heed the urgent pleading
Of that inward uudertoue,
We may find its voice the sweetest,
Yea, the dearest we have known;
But if all our plans pursuing
E'en as thought that voice were dumb,
Some wrong word or deed may follow
That will mar the years to come.

Strength is ever born of action,
Strength of arm, and strength of will,
Strength to forge the links that fetter,
Strength to break the bonds of ill!
Strong temptations oft resisted
By-and-by will lose their power;
Yielding, we our peace may barter
For the pleasure of an hour!

If we are in doubt about it,
If it is not clear to view
That the thing we think of doing
Is the thing that we should do;
Seeking not our friends' approval,
Fearing not what some may say,
Let us without hesitation
Put the doubtful thing away.

YOUNG PEOPLE'S CONVENTION.

Proceedings of the Second Annual Convention of the Young People's Societies of the Mennonite Church, held in the Hereford church at Bally, Pa., June 7, 1897.

Afternoon Session.—Rev. N. B. Grubb presiding. The Second Annual Convention of Mennonite Young People's Societies was opened at 2 P. M. with a Song Service led by Rev. A. S. Shelly, and a selection by the Bally Choir. Devotional exercises were conducted by Bro. Silas M. Grubb after which Rev. A. S. Shelly extended a hearty welcome to the delegates, Edwin Ehret, of Philadelphia, making the response on their behalf.

After music by the Schwenksville Society, the chairman appointed Edwin Ehret Secretary pro. tem., to act during the Convention, and also appointed the following as a nominating committee, to report at the evening session: Irwin Bechtel, Hattie Wile and Menno Rosenberger.

The following letter from the C. E. Society in Noble, Iowa, was then read:

NOBLE, IOWA, June 4, 1897.

To the Christian Endeavor Societies of the Mennonite Church in Convention assembled, Greeting:—

We wish to claim the distinction of being the most recently organized Society of Christian Endeavor in the Mennonite Church. It was organized on May 30th and we have a present membership of thirty five.

May the blessing of God rest upon you and upon the Christian Endeavor work everywhere.

The Y. P. S. C. E. of Noble, Iowa.
E. C. EICHER, *Cor. Sec.*

On motion the Secretary was directed to make a proper reply to the letter.

The hymn "Anywhere my Saviour" was next sung, and Rev. A. M. Fretz then conducted an open parliament for ministers on the subject of, "Christian Citizenship in Politics." The leader divided his topic into the following questions, which brought vigorous responses:

1. What is the greatest evil in Politics?
2. How can we overcome these evil influences?
3. What are some forms of Sabbath desecretion, and how can we combat this evil?
4. What should be our positions towards the liquor traffic?

After music by the West Swamp Society and the singing of the hymn "Keep Steps with the Master," an open parliament for Prseidents of Y. P. Societies was conducted by Bro. I. K. Freed. The topic, "What we most need," was participated in not only by the various Presidents attending, but also by others in the audience. The Philadelphia Quartette then rendered a selection after which an open parliament for members of the Y. P. Societies was conducted by Bro. S. M. Musselman, upon "The Young People's Societies' influence at Home, at Church, Abroad," the subject being divided by the leader as follows:

1. What does the Y. P. S. teach to influence the home?
2. Does the Y. P. S. save the young people from trials and temptations; if so, how, and why?
3. If the Y. P. S. influences the home, how does it influence the church?
4. Does the Y. P. S. help the pastors any, and in what way?
5. If the Y. P. S brings more love and help to the church, does it influence the work outside of the church?

This parliament which elicited a number of brief, but pointed remaks, was followed with music by the Souderton Society and the singing of the hymn, "Scatter Sunshine," after which Bro. A. S. Berkey conducted a Question Box.

The afternoon session was then adjourned.

Evening Session.—Rev. W. S. Gottshall presiding. The evening session was opened at 7 P. M. with a praise service under the direction of Rev. A. S. Shelly and after devotional exercises by Rev. A. B. Shelly, Miss Lottie Shelly and Miss Hattie Wile read interesting papers on the subject of "Aids in Junior Work." This was followed with music by Bertolet's Society and the singing of the hymn "Onward Christsan Soldiers."

Rev. N. B. Grubb then conducted an open parliament on the "Main Object of Young People's Societies," which brought forth a number of different thoughts relative to the subject.

Following music by the Green Lane Society and the singing of the hymn "Take my life and let it be." Rev. A. B. Philputt, State President of the Pennsylvania C. E. Union, addressed the Convention earnestly and with well chosen words.

After singing by the Quakertown Society, the nominating committee presented their report of the officers and committees nominated for the ensuing year as follows: President, S. M. Musselman; Secretary, Annie Allebach; Treasurer, I. K. Freed.

Committee of arrangements for next Convention: S. M. Rosenberger, Annie C. Funk, Silas M. Grubb.

The nominations were unanimously adopted and the committee discharged.

A vote of thanks was extended to the community and to the Hereford Society and congregation for their kind entertainment.

A number of referred questions were answered after which Rev. Harvey Clymer conducted an impressive consecration service.

The Convention was then adjourned at 9.30 A. M., with the entire audience repeating the Mizpah Benediction. EDWIN EHRET.
Secretary pro tem.

CURED BY DEATH.

One of the most amusing, and at the same time sad things, is to see certificates published in religious papers and others, signed by men certifying that they have been cured of disease by a machine, or a medicine, which is an infallible cure for the maladies spoken of, when to our certain knowledge the signers of the said certificates subsequently died of the same disease. We have noted fifteen cases of as many different remedies, which in corroboration of this statement we should publish, were it not for the grief it would give to the bereaved; and were we to publish them without the names the venders would deny the facts.—*Christian Advocate.*

Laziness and cowardice, though masked as submission and fortitude, can never enter the Kingdom of Heaven.—*Christian Leader.*

When we take our last remove, I fear that we shall find that a great deal which we call religion, and which we were at the trouble of lugging about with us through our whole pilgrimage, is perfectly worthless, fit only to be burned.—*William Goodell.*

It is said that Chicago and Cleveland have been selected as suitable American centers for the propagation of the Mohammedan faith. In Cleveland ten Moslem priests are making a house-to-house canvass of some of the finest residence streets. They offer the sacred book of Islam for sale, and take every opportunity to preach the faith of the false prophet. They consider their mission surprisingly successful. One of their converts has turned over her house to the priests as a meeting place for converts.

WORKING FOR ETERNITY.

BY MRS. WALTER SEARLE.

Looking back over past years, no one is fully satisfied with his or her attainments or service, for perhaps few, if any, have appropriated the riches or utilized the power which is theirs in Christ Jesus.

The sentence, "I've been working for eternity" fell many years ago from the trembling lips of a dear old saint of God—old Jimmy Price, of Helston—as he sat in his old arm chair, hoisted on a rough wooden platform, by his own house door, around which, in the bit of garden, some sixty or seventy of the villagers were gathered, listening attentively to every word their dying friend had to say. The news had gone forth that the old man must take to his bed, and would probably never more preach to them in the old barn opposite, where he had lovingly and faithfully preached Jesus to them for over forty years, and they had pleaded importunately that he would once more speak to them. 'Children," he said, "I've done my work among yer, and seems to me there ain't no one to take it on, but I'm sure and certain that God has been doing the work, and He will carry it on, and as I've been working for eternity, I believe most of you here will spend eternity with me, where we shall work together. Just keep near to Him, children, and love each other till we are all together again in that bright home where He is. I've loved you, children, as He taught me to love, and when you miss me a bit, go to Jesus and He will satisfy." At this point the whole company were overcome. Old men with white, silvery locks, nearly as old as the speaker himself, used their large red handkerchiefs to wipe the tears from their furrowed cheeks, and women wept, while the younger members sobbed aloud. "Oh, Mr. Jimmy, don't die yet; we can't spare you," said one rough lad, who for five years had swept the old barn on Saturday nights, and placed the stools, and forms, and chairs, ready for the Sunday service, "Who is to teach us Sundays?" Then something happened in that quiet evening hour which astonished the whole community—but which brought a rich, glad joy into old Jimmy's heart—his wife stood up and spoke. Neither of them were Christians when married, but five years after their marriage the Lord called Jimmy one summer night, when he was piously reading his mother's Bible, in that very barn where he ministered to the village people, and Jimmy went straight across to his house, and said, "Wife Betsy, the Lord has called me and I'm going to follow Him; and I shall pray that He may call you, and that you may follow too." "Not I," said naughty Betsy, and poor Jimmy had to pray for that disobedient, very troublesome wife for over thirty years, and when at last she yielded to God, she seemed to take little or no interest in her husband's work. But God had been doing a thorough work in the woman's heart, and when she stood up by that old arm chair, her hand resting on her husband's arm, and said bravely: "Brothers and sisters, when the Lord takes my dear old Jimmy, if you will have me I will carry on his work. I will love you, and visit you, and tend you in sickness, if only to show how truly God has answered my dear husband's prayers for me. For thirty years I was a refractory, wilful wife, but Jimmy never said one unkind word to me, only loved me as Jesus loves us on and on, although we grieve Him. I know I am unworthy, but I am willing. Dare ye trust me, Jimmy, man?" "God be praised!" broke from the trembling lips of the old saint. Oh, how wonderfully He works when we let Him work through us. Children, love my wife Betsy—she will be lonely, having no children—and you may trust her to work among you, for verily God has called her. Fare ye well, and in the sunny land we will meet again."

It is recorded that every man and woman in that little community remained faithful followers of the Lamb, and the two or three who are living to day are worshipping God in a beautiful chapel, built on the very spot where the old barn stood, and working for God in the village where they still live. Hundreds of souls have been led to Christ through the instrumentality of that small, rough community whom old Jimmy left behind. We can never know in time the vastness of the eternal work that the great God does through us, which is carried on through the eternities. What are we going to let him do through us during the days that are to come? Is it to be failure and defeat, through self energy or self seeking, or victory all along the line? Let us "consider our ways" and find out if they are God's ways, and mark our words when we remember that every word spoken by God, through these lips of ours, tells on eternity—every little act done by Him, through us, lives forever. Oh, dear fellow workers, it is a high and mighty privilege to be instruments that He can use—co workers with Christ. He is calling us to the service. Shall we not lay aside all that hinders and follow fully? To do His will, that is best.

"Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me, and am still.

O Will, that willest good alone,
Lead Thou the way, Thou guidest best:
A little child I follow on,
And, trusting, lean upon Thy breast."

ALONE WITH GOD.

Mark Guy Pearse, in his excellent "Life of Elijah," insists that silence and solitude are as needful to the soul as sleep is to the body. If we would do much for God, we must be much with God. In the lives of all the mighty men of God you will notice that they spent much time in secret communion with God, where they waited upon God and renewed their strength.

Moses must go away to the desert for forty years, that God may train and dicipline him for the great work of leading Israel. David, the anointed must fly, as an outlaw in daily peril, that he may develop the hardy courage and brave trust that would fit him for Judah's king. The Baptist must be in the solitude of the wilderness until the day of his showing to Israel. St. Paul must tarry three years with Peter, in silence, before he goes forth to proclaim the unsearchable riches of Christ. St. John must go away to rocky Patmos to behold the glory of the Lamb and the vision of a new heaven and a new earth. Luther is hidden in the fortress of Wartburg, and while fretting against its restraints he forged a mightier weapon, and struck a deadlier blow for the truth than all else that he ever said or did. Bunyan lies in Bedford Prison, with no sound but the lapping of the sluggish river against the stone walls, that so his splendid dream be all unbroken and that he may give the world the book which, next to the Bible, has done most to help men heavenward, and for us, too, each one of us in our smaller sphere and commoner toil, the same solitude is needful.

An old Lancashire woman was listening to the reasons that the neighbors were giving for their minister's success. They spoke of his gifts, of his style, of his manner. "Nay," said she, "I tell you what it is. Yon man is very thick with the Almighty." We must tarry much with God if we would win God's battles; the great fitness for service is in much communion.—*Selected.*

SAVED FROM SIN UNTO HOLINESS.

Buddhism in Mangolia resolves itself simply into a case of sin *versus* merit. A man may have many sins—that does not matter if he has plenty of merit. So he pays attention more to making merit than to avoiding sin. Sometimes, too, he deliberately commits sin, believing that there is no difficulty in the matter; he can turn up a little more merit, and it will be all right. And thus it comes that the most religious man in the community—that is, the man who pays most attention to the things of religion—may be the most sinful. Just as the richest man can afford to spend most money.

A Mongol thinks that at the end of his life there will be a sort of judgment, in which his merit will be balanced against his demerit. If his merit is more, all right; if his demerit is greater, then he'll suffer. A man may at the same time have a large quantity of sin and a large quantity of merit. Merit, he believes, cancels sin, so he does not seek so much to avoid sin as to cancel it by his works of merit, and his repetition of prayers or charms. In place of making men holy, it encourages sin, by affording what is regarded as a way of escaping the punishment while deliberately going on with the evil. It is little more than a device by which men think they can sin with impunity.

Looked at in this way, it is not to be wondered at that Buddhism fails to make men holy. In fact, it seems to have given up the attempt; and in looking at it, I am often led to think of those two passages of Scripture, "If the light that is in thee be darkness, how great is that darkness;" and "If the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast forth and trodden under foot."

It is said that there are some men who look upon Christianity in the same way that Buddhists look on their religion, namely, as a means to escape the penalty of sins which they refuse to leave. A man sometimes feels good after he has attended some religious services and worshipped in God's house, feels as if he had squared up and cleared up old scores, feels, as if the attendance to the things of religion has cancelled his guilt. Some men who have been professing Christians for twenty or thirty years, are little, if any freer from sin than they were at first, and if their religion has not freed them from sin it has done nothing for them. "He shall be called Jesus, for He shall save his people from their sins." If a man then, is not saved from his sins, in what has his religion benefitted him? In what is he different from the heathen, who goes on sinning and making merit? Let us not deceive ourselves. "No man can serve two masters." "He that committeth sin is the servant of sin" 'If any man have not the spirit of Christ he is none of his." A man who is as he was, and sins as he did before, has nothing to do with Christ, for Jesus saves his people from their sins.

CHRISTIANS NEGLECTING SALVATION.

Many think that only sinners are neglecting salvation. There are many professed Christians who are sadly neglecting their salvation. They have a low conception of salvation. It is a great deal more than to be saved from the corruption, degradation and ruin of sin for this life and the life to come. It is a life, and where there is life we expect growth; hence, it is growth in purity, righteousness, Christ likeness, in capacity and fitness for heaven. There is an incomplete and a complete salvation. There is an abundant entrance into glory land, and there is a barely entering in through its gate. How many professed Christians are in a state of religious indifference. Some are so worldly that Christ possesses but a small corner in their hearts. Others feel that they are safely on board of the ark, and with folded hands think they will ride snugly into the heavenly port. They are in danger of being shipwrecked. They are neglecting to work out their salvation with fear and trembling. They neglect the privileges, duties and services of religion. They are in different to spiritual growth and attainments. They keep themselves spiritually lean all the time. The means of grace are not diligently used to unfold them in the strength and beauty of Christian character. They are not indifferent to worldly gain, but are indifferent to those resources which make one rich toward God. They neglect the Bible, the family altar, the secret closet, the prayer meeting, the services of the sanctuary, the Sabbath school, and other appointments of the Lord's house. They dis regard personal religious duties and lose the sense of personal responsibility. They do not take delight in the work of the Master, and are full of excuses. They are in this inactive, cold and sad spiritual condition from simple neglect of privilege, duty and service, and wonder and lament that they do not enjoy religion as they once did. Lean in soul, weak in love and faith, worldly in aspiration and effort, their salvation is slipping from them. If our grape vine should fail to drink in the sunlight, the rain and dew of heaven, to take in the mineral substances from the soil and nourishment from the air, for its growth, blossom and fruitage, would we expect luscious grapes in the autumn? Nay, verily. Can we expect to come to the end of life's journey like luscious grapes, ripe, rich and perfect, if we neglect our privileges under grace; our duties, the means of spiritual growth and fruitage which the great salvation in Jesus Christ affords? Most of the great regrets of life come from neglect. By neglect of education, young people grow up in ignorance. By neglect of moral and spiritual training, children grow up into immoralities, vice and crime. By neglect a farm grows up to weeds and briars; a house goes to decay; a crop lost in harvest time. By neglect of sanitary laws, disease and fatal epidemics occur. By neglect of business, sad financial failures come. No worldly interest can prosper when there is neglect. So it is in religion. For one to reap the full fruition of salvation through Jesus Christ, for this life and the life to come, he must be faithful, loyal and active.

There are a thousand things we love more than God without being sensible of it. He whom we love is he whom we are most concerned to please, and we are most afraid to offend. Let us try our love by this rule.—*Good Words.*

A DRINK FROM A WELL.

BY REV. E. A. FAND

You have come to a well, weary wanderer. It is a peculiar well, and its name is its own, the Well of Salvation. Travel the world over and you will not come to another well like it. Wells may be deep and their waters clear, cold and tracing. They simply take away the thirst of the body. This well has a deeper use, one farther reaching. This is for your soul, that which is yourself, which lives for ever

It is your privilege to drink *now*. You may drink of other wells when you get to them. You may need to go a long distance to reach them. The well of your boyhood home, of girlhood home, the well with such clear, cool sparkling waters, is miles away. This well is close by to day's path. The Well of Salvation is a present well.

It is an *open* well too. Some wells when you get to them are not accessible. Many a well has a stone upon it, and if open you cannot reach its waters unless you borrow a bucket and a rope. The woman of Samaria found Jesus at the old well one day and he showed her the Well of Salvation, Himself, accessible, ever present. Here it is your privilege to drink now. Hear these assurances, sweet as the tinkling of fountains in a desert: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money!"

Is not the meaning of this a privilege this very day?

"Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Is not this opportunity in the present time?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him, and to our God, for he will abundantly pardon."

Does not this mean, "Come now?"

Still you may say, 'I am not worthy. I am not fit to drink of this fountain." Of course. But does the thirsty traveler refuse to drink because he is travel stained? This is a well—use it as one. It is the Well of Salvation, dug for sinners, kept for sinners, open to sinners. Jesus Christ had such as you in mind when he opened those waters in the parched wilderness. He meant sinners He lived for sinners. He died for sinners. You are among those that the Lord of Life had in mind. If one should say, "I am good enough," and yet hope to drink of his Well of Salvation, then let him pass on. This well is not for him. If you cry, "I am not worthy," it is the very reason why you should come, drink and live.

But stop one moment. You would drink of this well, you say. Stop! No one can drink of this well standing up. You will find fountains on the earth where one can drink standing up. If you would take of the waters of this well, you must stoop low down in penitence for sin, in the absolute submission of your will, soul, body, all things, in an humble trust in the mercy of God as you lie at the feet of Jesus Christ, your Saviour.

A converted Chinese woman, whose little daughter had just died, said to a missionary, "Oh, sir, the grave has become a different place since Jesus has come to this village."

A RAILROAD MAN ON THE SABBATH.

Many Christian people that are not brought into close contact with Sabbath desecration fail to realize the extent of it. The writer is an employe of a large railroad corportation, and, together with many of his fellow laborers, is compelled to do much work on the Sabbath, and thus is brought into close relationship to the subject.

We have been looking forward with eager eyes to the time when our government, which, although it has not the word "God" in its constitution, is recognized as a Christian government, will restrict the violation of the Sabbath by law. There are millions of people in this country who would favor such a movement.

It is only a question as to whether business could be brought to a standstill for one day in seven. From a business standpoint, we say it can be done. How did business exist at all, years ago, before these great arteries of commerce were opened up? In the early history of our country Sabbath observance was general; in fact, this was one of the great underlying principles upon which our country was founded, and why should it be allowed to die now?

Cannot the marts of the world be satisfied with six days out of seven, and allow one day to the people of God, when it is he who blesses nations and makes them what they are? Can they not for one day restrain the greedy rush after gain? Must the nation be cursed because the sordid desire for wealth causes the people to forget their God and his laws?

As I said before, people that are not brought into direct contact with this question and its realities do not realize the feelings and requirements of the thousands, ay, millions, that are compelled to work on the Sabbath against their wishes, simply because it means a livelihood for them and their families.

It is to be hoped that some day the Christian people of America will rise in their might and say to grasping monopolies and corporations, not content with six days out of seven: "Thus far and no farther. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."—*Frank Tetrington, in The Golden Rule.*

I saw a sign painter take a dish full of gold dust and pour it over the board upon which he had been working; but when he turned it over it all seemed to slide off. But no! not all; the lines where his brush had been drawn a few moments before with the adhesive preparation, these caught the glittering particles and held them firm. And so, thought I, must the teachers of God do. Pour the golden sand of the gospel over the whole congregation, and if it seems to slide off and get no hold upon their hearts, let us know that many a one who has been touched with the preparing grace of the Holy Spirit will catch and hold fast the word of life, and so that word shall not return unto Him void.—*Dr. A. J. Gordon.*

Money is a telephone through which Chsistians may preach the Gospel to the ends of the earth.—*The Bulletin.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JULY, 1897.

A Sunday school is again in progress in the Springfield Mennonite Church, near Pleasant Valley. It is held by members of the two congregations worshiping there.

Correspondences from the west inform us that Bro. L. A. Beer, traveling agent of our publishing house, is visiting the congregations of South Dakota and other states in that section.

Twenty five years of work in the Gospel ministry, is the record of Bro. N. B. Grubb, pastor of the Philadelphia congregation. The quarter centennial anniversary of his ordination will be marked by a special praise service on Wednesday evening, June 30th, in which a number of the ministers of the conference will participate.

The brethren of Berne, Ind., are active in reform work, no doubt more with a view to prevention than to cure. They have an active temperance society for the enlightenment of the young on this important subject, and they believe likewise in keeping the people well informed on the subject of secretism. Recently they had Rev. P. B. Wiliams, agent of the National Christian Association, to speak in their church on Secret Societies. Thus the good seed of truth is sown, and will not fail of good fruit, though in the hearts of some it is choking among the thorns and briers of worldliness and unbelief.

Our brethren in Germany are moving in the direction of establishing congregations in various cities where there are a sufficient number of Mennonites to form a nucleus for the purpose. There, as in our country, the current of population is toward the cities and there is no reason why the church too should not move there with its work. Among the cities that are had thus in view are, Hanover, Bremen, Osnabrueck, Elberfeld Barmen, Duesseldorf, Koeln, Berlin, Manheim and Frankfurt. In the last two places there are reported to be in all about 400 Mennonites, too far removed from any of our churches to maintain a vital connection with them.

RE-OPENING SERVICES AT FLATLAND.

As was stated in a correspondence from Flatland in the June number of the *Mennonite*, our church building there was during the past month completely renovated, making the same much more convenient and attractive, both for the Sunday school and for the church services. On Whitsunday, June 6th, formal re opening services were held, during which the pastor was ably assisted by brother W. S. Gottshall from Schwenksville. The services in the morning were conducted in the German language. Bro. Gottshall preached from Eccles. 5: 1. The afternoon services were principally devoted to the young people belonging to the Sunday school. Besides singing and other devotional exercises addresses were made by brother Gottshall and the pastor. In the evening brother Gottshall preached a powerful English sermon from Acts 19: 2. All the services were well attended and all seemed to be delighted on account of the extraordinary favorable weather, the emminently good attendance and the edifying nature of the services. An improvised choir rendered some excellent singing for the occasion. Our Flatland people now have a neat, plain, convenient and inviting little church, and it is to be hoped that the improvements thus made in the church building will be a new and increased incentive for all the members to favor their house of worship with a regular attendance whenever the same will be open for services. May the renewal of the house of worship be followed by a renewal of spiritual life among the members!

FROM HEREFORD.

The attendance at the Young Peoples' Convention here on Monday, June 7th, was very encouraging. Though the threatening weather no doubt kept back some who had expected to attend, there was a very fair representation from the various societies around. The record of the committee on entertainment shows the following numbers of those that registered: Quakertown, 20; West Swamp, 23; Schwenksville, 12, Philadelphia, 14, including Mr. and Mrs. John Krehbiel, of Moundridge, Kan; Perkiomen Seminary, 10; Frederick, about 18, including those that came to the evening session only; Souderton 1; Deep Run, 3; Greenlane, 2; Bechtelsville, 3; a total of over 100 delegates besides the members of our society. By means of the excellent plan of the committee the delegates were distributed into the houses opened for their entertainment without the least friction or delay. There was no overcrowding at one place nor disappointment at another. A practical illustration of the value of a well planned system in anything you undertake.

The program was an excellent one. The exercises throughout were inspiring and very practically helpful. The address of Rev. Philputt is worthy of especial mention. We felt honored by having the name of our State C. E. President on our program and to have him actually in person in our midst; but we forget all about the honor part in the spiritual enthusiasm with which his stirring address filled our hearts. If we get an opportunity at Easton in October we shall certainly vote for a re-election.

The day previous to the convention was the Sunday for our children's festival. The church was beautifully decorated, and old and young had a real festival together of singing, recitations, talk on Sunday school lesson, addresses and short sermon all thrown together into a mixed, but well arranged program. Both in this service and in the evening meeting of the society we had the pleasure of listening to words of cheer and instruction from Bro. John Krehbiel, of Moundridge, Kan., and Bro. Edwin Ehret, of Philadelphia. But such times have wings and they fly away into the past. Still the recollection of them cheers and nerves us for our work. May we be faithful in our appointed spheres till that day shall come when there will be a meeting without a parting.

Bally, Pa., June 25, 1897.

AN EVENING ON TEMPERANCE.

The regular C. E. prayer meeting subject for Sunday, June 20th, suggested the consideration of the temperance question. In the Hereford society the consideration of the subject in its various phases was introduced by several members reading papers, and one extempore address, prepared according to the suggestion of the prayer meeting committee.

By permission of the authors these papers are here given for wider usefulness.

The Economic Argument against the Liquor Traffic.

BY J. MONROE SHELLY.

Alcoholic liquors have decidedly an evil influence upon the body, mind and soul of a man, but there is a place where the results may be just as clearly seen and in some cases more clearly by the human eye. This is in the business life of the man. I will try and give a few facts that show the evil effects of the liquor traffic on the finances of the man himself and the country at large.

God by no means condemns the person who is poor and can not help it, he rather honors them, nor does he wish us to hoard up money where moth and rust corrupt and thieves break in and steal, but he does condemn the persons who spent their property in riotous living thus making themselves paupers, dependent on others.

Alcohol makes paupers by robbing the person of physical, mental, and moral strength, thus leaving the person the most miserable of all creatures It makes the person reckless and lazy, so that if he is not directly under the influence of the narcotic, he has no desire to secure work. By weakening his mind it makes a man unfit for managing any business. By robbing him of morality it excludes him from good society, and nobody wants to have any business connections with him for he is not reliable.

As soon as the man begins to use the beverage he already takes the first step toward poverty. He may think he will never get there, but no one knows the distance and one gets there before you are aware of it.

Besides the money it takes to pay for the drink itself, which amounts to an enormous sum, it robs a man of more or rather deprives him of it. If any business firm wishes to employ a man and two men apply, the one is known to frequent saloons the other is known to be a sober man and refraining from such indulgence, which of the two do you think will be employed? I venture to say the one who uses no alcoholic liquor will be preferred every time. Any man who has any experience in business knows that the drinking man is not reliable and he also knows that persons who keep company with such persons may well be questioned as regards their character. Thus frequently the use of alcoholic liquors keeps a man out of employment.

As I have said the use of alcoholics makes a man lazy, reckless and dependent on others. This is a most pitiable condition. When a man once ceases to look for work and refuses to take it when offered he would better not be where there is any hope of obtaining help from others. It were better that such a man had a farm on some island with no help in sight except his own muscles. But this class of people will rather spend their money and pawn their property for liquor and depend on the community for food. There is each year a large amount of money spent to feed and clothe the paupers of a county or state. Money thus spent has no practical result, as compared with money expended for the relief of the sick or famine stricken. If there is money expended for the relief of sick it is with the hope that they may get well and thus help themselves. This really is the best help you can give a man, help him to help himself. But the money given to paupers is given with the idea of keeping them alive and with the thought and knowledge that next year the same thing must be done and so on until the person dies.

Still these points are altogether outbalanced by the enormous amount of money expended each year for and because of alcoholic liquors. A person may not spend very much money at first, but by degrees the habit becomes master of the man and also of the pocket book If it were said to a person when he begins drinking that some day he would spend from 50 to 75 cents on an average each day for drink he would look at you in surprise and deny it; yet this is not an infrequent occurrence.

The following statistics are no dry subject, as some statistics are, but go to prove that there is a wonderfully strong economic argument against the liquor traffic. By these it can be seen that not only one man but a whole nation becomes poorer. Because it is the people that compose the nation, and anything that impoverishes the people will have the same effection on the nation.

The annual drink bill of the United States is $1,223,704,371. There are 200,000 liquor dealers thus making the gross income of each dealer an average of $6,119. At the same time that the people are paying $6119 a year to every liquor dealer in the United States, these very same people are complaning that some people are getting rich at the expense of the masses.

A conservative estimate, based on returns from a large number of establishments engaged in various lines of business, fixes the probable annual loss of the country in productive power due to the drinking of employes at about $580,000,000. Statistics of pauperism show that the cost of supporting drink paupers is more than $9,000,000 per annum. A comparison of the statistics of crime with the cost of our penal institutions and courts shows that the drunkards of the country cost the nation through crimes committed under intoxication about $50,000,000 a year. It is probable that every year the cost of doctors' attendance on sickness due directly and indirectly to the drinking of alcoholic liquors is more than $100,000,000.

Some persons are foolish enough to raise the argument of revenue in favor of the liquor traffic. They say that the Government could not be run without that revenue. The following proves the absolute falsity of that statement: The total receipts from the liquor traffic including internal and customs revenue and State and local licenses, was in the last census year $157,485,990. The cost of our drinking habits during the same year and including the direct and indirect cost was $1,884,027.972, making a balance *against* the drink traffic of $1,726,541,992.

Hygienic Reasons for Temperance.

BY MRS. I. H. BECHTEL.

This is a very important topic to consider under the general subject, and relates to the effect of alchoholic liquors on the human system.

The word Hygienic relates to health or the art or science of preserving health. The idea is to present some facts and statements proving the injurious effects of strong drink on the human system. These results of intemperance should be sufficient to convince all sane persons of the evil of strong drink. Those results are not hidden as they are plainly visible all around us. How often do we see persons under the influence of liquor, and behold the effect it produces on the system and note year by year, as they become confirmed drunkards, how their health and sanity becomes affected. Those are facts that cannot be denied, nor lightly set aside as is often done with the statements by medical men who make a study of this subject.

The effects are not alike on all persons, at least the outward appearances differ The moderate drinkers and those who oppose the temperance movement will point to different individuals who have consumed large quantities of liquor, but does that prove that it will not have such an effect on others who start out to become moderate drinkers? No one knows what injurious effects it will produce before they start, and the danger is too great to find out by experience. Some of the less alchoholic drinks such as the various wines, beer, cider, etc., may have a more pleasant taste to the palate. In some cases they contain only a small per cent. of alchohol and theaefore prove less injurious and a larger quantity can be used before it has any particular effect, but the danger seems all the greater for the beginner to start with those milder drinks, being easily led to take more from time to time until a taste for stronger drink is acquired and at last he becomes an habitual drunkard.

Physiology teaches that alchoholic drinks if taken in small quantities, prove a temporary stimulant. In larger quantities, it acts strongly upon the nervous system, deadens sensibility and induces irregular muscular action—in other words intoxicates. In still larger quantities it is a decided poison, capable of destroying life in the young, the feeble, the old, and those not accustomed to its use. The tendency of the indulgence in any form of alchoholic drink is to weaken and at last destroy the control of the moral nature, as well as to undermine the general health. The evils of alchoholic intemperance are familiar to all. It is needless to repeat the details of its horrors, yet its worst evils are those the least known and noticed. The gradual changes induced in the nervous system, the slow poisoning of the great centres of thought, the transmission, from parent to child, from generation to generation of nervous tendencies progressive mental weakness imbecility, insanity, and evils which greatly outweigh those of the midnight brawl.

If wo go still further and examine the different organs of the human system, we find by postmortem examination of subjects under different stages of intemperance that the heart, liver, kidneys and stomach are under various deseased conditions and prove beyond a doubt its injurious effects.

Total abstainers prove to have the lowest mortality as given by different authorities. The Insurance Guide of England as cited by Dr. Hargreaves contains the following: The mortality of the rum and beer shop keepers is in excess of the mortality of all other classes. Thus for instance during the year at a given age out of every 1000 farmers 12 died; shoemakers 15; miners 20; butchers 23; inn and beer shop keepers 28; the average mortality at the same age among the whole population of England being 18 per 1000. Among the Rechabites, a temperance organization, the mortality was only 7.5 per 1000. Another table of the different trades and occupations prepared by Rev. Wm. Burgess, of Candada, proves that the average life of hotal servants and bartenders is the shortest and that the lives of ministers are the longest, farmers being second in the list.

The Bible Teaching on Temperance.

BY SALLIE MATTHIAS.

The main idea of the subject which was chosen for our consideration to night is that Christians should be careful in their dealings and circumspect in the conduct toward their brethren. The central truth is that we are "our brother's keeper." We are personally responsible for ourselves to carry out the real aim and end of the Master's Kingdom. To be accepted of God and approved of men we must strive to carry out the precept of this kingdom, for the peace and glory of God.

Follow peace and avoid strife. Avoid all pursuits whereby thy Christian brother may be offended or made to stumble. Withdraw from certain amusements and abstain from intoxicating beverages. "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

Woe unto him who giveth his neighbor drink. We should be willing to deny ourselves of the pleasures or right of this world if thereby we can be a light for others that will help them to do good. Let us therefore first of all abstain from intoxicating drinks as a heverage.

We find that in some communities when neighbors or friends come together for a social time that those who receive the guests greatly delight to serve wine. I have pledged myself never to accept any, and much less offer any to others. For a few drops may be the means of dragging some soul into outer darkness.

The word temperance means moderation. But in connection with drinking, usage has given the word a very different meaning. For there are so many harmful drinks and poisonous beverags and at the same time there are necessary and harmless drinks. Poisonous beverages even in a small quantity are dangerous, and harmless drink may become harmful when taken in a large quantity. We can drink too much water but we can not drink too little whiskey. Therefore temperance, as applied to drink, means moderate use of harmless drinks, as water milk, coffee, etc., and total abstinence from all intoxicating or harmful beverages, as whiskey, beer and wine. "Be not filled with wine wherein is excess; but be filled with the Spirit." The fruit of the Spirit is love, joy, peace, faith, meekness and temperance.

The strenuous efforts made at the present time by the saloon people to attract the patronage of the public are most judiciously planned. No pains are spared to make the places attractive in order to ensnare the people. The labor required in this ruinous work is not too tedious, the mind, body and soul is busily employed, and fully devoted to it. Moreover, human nature is inclined to all sorts of wicked devices. So then in order to escape the snares of the evil, the best rule is to be strictly temperate in all things. We should study the Bible thoroughly, and heed its cautions or warnings against intemperance. There are many passages besides those already quoted, which point to the blessing coming from the abstinence from strong drink, the use of which we consider the chief form of intemperance that brings ruin to thousands of souls every year.

Oftentimes it is little faults, little carelessness in conduct, little blemishes in character, the "no harms" that make fairly good people almost useless, so far as their influence goes.—*Christian Instructor.*

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

A Children's Day service was held in the East Swamp church near Quakertown, on Sunday evening, June 20. The exercises were beautiful in character, and almost perfect in their execution. Surely, the Lord is well pleased with such service when it is pervaded by the spirit of praise and humility.

A Sunday School Institute was held at Quakertown, in the afternoon and eveuing of June 19th, under the auspices of the West Swamp, East Swamp, Quakertown and Flatland Sunday-schools. The readers of this page will find an epitome of the exercises in another column. These institutes are our conventions repeated on a smaller scale. Their object is to bring the workers withiu a smaller circuit into closer touch with each other, to emphasize the best methods of teaching, aud to inspire aud arouse euthusiasm.

BALLY CONVENTION IMPRESSIONS.

The annual conveutious of the Young People's Societies of the Menuonite church have become au established part of the work of the young people. The second conveution held at the Bally Berks county, Pa., church, on June 7th, was a very successful and blessed occasion.

The Young People's Societies represeut the working force of the church. The church cannot exist without the young forces; it never did exist without the youug forces—if it did, it was mere existence and the church had very little life. Rev. A. S. Shelly in his address of welcome.

We need more spirituality. What the sunshiue is to vegetation to bring forth its harvest, spirituality is to the Church and Young People's Societies to the success of their work. Edwin Ehret in his response.

The spirit of friendship and Christiau fellowship was apparent at once upon reaching the place. The home society stood ready and received the visiting societies with a warm brotherly shake of the haud and had provided for their comfort and eutertainment in point of a cheerful aud beautifully decorated church aud kind hospitality.

Nearly all the societies connected with this convention were represented by large delegations, but the Quakertown society, perhaps the youngest society, deserves special mention, having been represented by the largest delegation of members.

The address of Rev. A. B. Philputt, State Presideut of the Peunsylvania Christian Endeavor Society was the subject of praise and admonition. We could have listened an hour longer to hia sound arguments and well-founded words of admonition, caution and encouragement. Rev. Philputt is not a fanatic on Young People's Societies. He pointed out that there are great dangers as well as great blessings in the movement. He cautioned against the Young People and C. E. Societies running away with the church and admonished to a proper regard and respect for the councils and methods of the older membership of the church. He warned earnestly against the worldliness creeping into the movemeut by the indiscreet and worldly methods employed to provide for the sociability among the young people, and the raising of funds to be used in the Lord's cause. It is to be hoped that his words will be the subject of meditation.

SUNDAY SCHOOL TEACHERS' INSTITUTE,

held at Quakertown, on Saturday, June 19th. The following was the programme, with D. M. Landis as leader.

AFTERNOON SESSION.

Opening Devotional Exercises at 2 o'clock.

I. How to attract the indifferent scholar.
MISS IDA MUSSELMAN.

II. What part have pareuts in the Sunday-school.
LINFORD FOULKE.

Answering and Discussion of Questions.

EVENING SESSION.

Praise Service at 7.45 o'clock.

III. How to teach Primary Scholars.
MRS. LIZZIE CLYMER.

IV. How to induce Scholars to read the Bible.
S. M. ROSENBERGER.

Auswering and Discussiou of Questions.

Main points brought out in papers and discussions on the various subjects.

I. The teacher has the first duty in the matter. Let him be the firm frieud of the scholar. Let him make his teaching interestiug. Let him practice what he teaches. The teacher should have the indifferent scholar specially in view during the teaching of the lesson. The first thing is to get the pupil in, and then to have the place so attractive that he will want to stay. We should not forget that children must be treated as children. Children should not all be approached in the same way. Reading stories to them occasionally may prove an attraction. Whatever else is done, the indifferent scholar should be prayed for.

II. Parents should accompany their children to the Sunday-school. If parents are indifferent in regard to Sunday school matters, children are also likely to be. Parents should read and study the lessons with the children at home. Their presence alone will be encouraging to officers and teachers. They should stand up for the school at all times, pray for it, and help along the cause financially. The best Sunday-school is that in which parents as well as children are found in the classes, aud are really a part of the school.

III. The infant class teacher must do her work cheerfully. She must have a heart-felt interest iu her pupils. To make the lesson iuteresting, she must tell the lesson story. The pupils may use lesson papers or pictures which illustrate the teachings. Let the childreu do some of the talking. Illustiate the teachings by stories or by their own lives. Make the lessou brief. Use wisdom in applying the truths. Become thoroughly imbued with the sacredness of the work.

IV. A few of the things that hinder are (1) a lack of the co-operation of parents, (2) the exactingness of day school duties, (3) the brief time during which the teacher is in actual contact with the pupil, (4) the use of quarterlies. To get them to read the Bible expect something of them in that line. Ask questiona on parts between the lesson. Give them written queations, and have them search for the answers. Get them to love the Word. Try to effect the couversion early, and reading the Word will become a necessity. Get them to join a Youug People's Society. Bring out the beauty and worth of the Word in your teaching.

SHINING.

"Let your light so shine before men that they may see—" What? Your light? No, that might dazzle your eyes. Let it shine in such a way that they need never be bliuded, but "that they may see your good works," simply the works, never your light, "and glorify your Father which is in heaven."

A few months ago we were being guided through the Maine woods by the light of an ordinary lantern. In the hands of one of the men it was made to flash oue moment full into our eyes, the next it left us in total darkness, which seemed the blacker because of the previous flash of light. Soue people are doing religious work to-day in the same way. One moment the flash of their own personal brilliancy blinds you so that you can scarcely see anything for which to "glorify your Father which is iu heaven," the uext, you are in total darkness, groping your way auoug the discouragements.

In the Maine woods when the lantern was carried by an experienced and skilled hand its light was never flashed iuto the eyes of those following it. It steadily illumiued, not us, but the way. It stopped for a moment to reveal a taugle of roots, over which one might climb easily when the light was upon it, or to point out an easier way, or steps that had been prepared down some steep and rocky part of our path, and for which we thanked God. The light was not put "under a bushel but in a candlestick," where it might—reveal itself? No, but "giveth light unto all that are in the house."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—*New York Observer.*

A COMPLETE RECORD.

There has been invented a curious little machine which, when placed in the rear of a railway car, registers on a strip of paper every motiou of the car, every curve of the track, every unevenness, every decayed or sunken sleeper, every fragment of the history of the train's movement from the moment it starts till it stops. There is something in each human life that, in like manner, registers all that goes on in the life, every day, every year. It marks all our privileges and opportunities. It tells of every sermon we hear, every good word that falls upon our ear, every shining upon us of the face of Christ, every call to duty, every warning and exhortation, every touch upon our life by the hand of Christ, every influence of friendship, and that also shows our response to all these influences. It is well that we consider what kiud af autobiography we are writing these passing days.—*J. R. Miller.*

A TEACHER'S EXAMINATION.

1. Am I abiding in Jesus?
2. Is my only object the glory of God and the salvation of souls?
3. Am I earnest, simple and loving in my teaching?
4. Do I teach Christ by precept and example?
5. Am I careful and prayerful in preparing my lesson?
6. Do I earnestly plead for God's blessiug on my labors?
7. Do I labor as one who expects to give an account at the bar of God?
8. Is my heart thoronghly in my work and my work thoroughly in my heart?
9. Do I feel the worth of an immortal soul?
10. Am I sensible that I am a co-worker with Christ in a service that angels might well covet?

MISSION DEPARTMENT.

EDITED BY A. B. S.

From Our Own Missionfield.

Brother Christian Schowalter, of Donnellson, Iowa, the president of our Mission Board, during the month of May, visited our mission and mission school stations at Darlington and Cantonment. He reports au encouraging progress in our work there.

Several very pleasant conferences were held by our mission workers during brother Schowalter's visit with them, at which different subjects connected with our work were discussed. Such friendly conferences among the missionworkers cannot fail to be a blessing to our work, and it is greatly to be desired that periodical conferences of the kind be held.

Brother and sister J. M. Pletscher, who during the past year served respectively as farmer and cook at our mission school at Darlington, will leave the mission and return to their own farm, with the close of the present school year. A brother Lehman, who was formerly for some time connected with our work at Cantonment, will take brother Pletscher's place as farmer at Darlington.

The Mission Board has unanimously decided, that in the future less farming is to be done upon our mission stations, and that more than ever before our principal aim is to be to do "mission-work," to which everything else is to be made subordiuate. This decision of the Board, made in accordance with the expressed wish of our General Conference, seems to meet with the universal approval of all our missionworkers.

Brother J. S. Krehbiel, for a number of years the acting supervisor of our missions in Oklahoma, and the superintendent of our mission school at Darlington, returns to his home at Geary, where he expects to labor in the Lord's vineyard both among whites and Indians. Brother E. H. Haury, the teacher at Darlington, has been called by the Mission Board to take brother Krehbiel's place as superintendent. The office of supervisor will for the future be discontinued.

Brother and sister Petter, who had gone to California with the object of having sister Petter's health restored, expected to leave Ioamosa, California on June 1st, and return to Cantonment and resume their missionwork. No doubt they by this time have arrived at their post and are again actively engaged in the work which they, to our mutual regrets, were obliged to abandon for a little while. May their stay in California have given sister Petter permanent relief! Brother and sister Horsch, who during brother and sister Petter's absence had taken their place at Cantonment, will now return to their own station at Arapahoe, and it is thus earnestly desired, that the contemplated new station buildings for brother Horsch be erected. The work no doubt will be commenced as soon as the condition of our mission treasnry will warrant the Board to do so.

Brother G. A. Linscheid, our teacher at Cantonment, expects to attend a Normal Institute during his Summer vacation. Brother D. J. Auernheimer, the farmer at Cantonment, will spend his vacation in California, visiting his brother and attending the C. E. Convention to be held in July. Sister Bertha Kinsinger, who during the past year has very acceptably filled the position of second teacher at Cantonment, will attend Moody's Bible School at Chicago during her vacation.

Brother J. A. Funk, who for the last few years acted as superintendeut of the mission school at Cantonment, will with the close of the school-year sever his connection with the school and devote his time and energy exclusively to missionwork among the Arapahoes. During brother Schowalter's visit at Cantonment, brother Funk was ordained as a minister, and brother M. M. Horsch as an Elder of the church. In the ordination services brother Schowalter was assisted by brother J. B. Baer, our General Home Missionary. Brother G. A. Linscheid will take brother Funk's place as superintendent.

CANNIBALISM IN AFRICA.

Captain Hinde asserts that nearly all tribes in the Kongo basin are or have been cannibals, and that the practice is on the increase, not merely for superstitious reasons, but also for the provision of food. There is a certain sturdy, fat race in Africa, which has never been famous for its prowess, but which is made a regular staple article of diet. Whole cargoes are constantly carried up the river and sold to the natives for food. The Batetella are described as a fine race, with no old or infirm persons among them. The reason of this is that at the first signs of decrepitude the sufferer is killed and eaten. The members of this tribe consider human flesh the greatest of delicacies, and are even on the watch for any excuse to kill and eat their comrades. So soon as a victim is appointed to die, mobs collect outside of the king's house, and the victim is given over to them, the people tearing him to pieces as quickly as a pack of hounds will make an end of a hare. Each sets himself to cut off his favorite piece, no one making it his business to kill the victim first, lest a coveted morsel should be lost. After a big battle in which many prisoners have been taken, human beings have been sold for as little as five or six shillings a piece for eating purposes.

A correspondent of *The Saturday Review* writes as follows: "The cannibalism of the black secret society known as the Human Leoparas, near Siene Leone, disclosed by a recent trial, brings forcibly before us the difference between the East African and West African habits of eating human flesh. The Sherbro cannibals waylaid and killed their victims and afterward feasted on their flesh.

"The cannibalism of the East coast is of a very different kind. The flesh of the old people—the grandfather and grandmother of a family—is dried and mixed with condiments; and a portiou of this is offered, with a dim sort of sacramental meaning, to travelers who become guests of the family. To refuse it would be a deadly insult. To accept it is a passport to the privileged position of a friend in the house. Many of our travelers in East Africa have thus eaten sacramentally of the ancestors of some dark-skinued potentate.

"The cannibalism of the West coast is, as has just been said, of a more horrible kind. The Sherbro's case seems to be connected with fetichism, the worst developments of which are peculiar to that country; but there is a hideously genuine appetite for fresh human flesh still existing among the negroes of West Africa. This cannibalism manifests itself in a refinement of glnttony which has its mild analogy in the taste of Europeans. Young boys are brought from the dark interior, kept in pens, fattened on banauas and fiually killed and baked. To these Thyestean feasts come not only the suvage chiefs of the interior, but also, it is whispered, black merchants from the coast. Men who appear at their places of business in English territory in broadcloth and tall hats, who ape the manners of their white masters, are said to disappear annually into the interior, where, we are told, they might be seen in naked savagery, taking part in the banquets of plump boys in which they delight. Be this as it may, somehow the native of the West coast and its Hinterland is unlike the East or South African native in the deep-lying savagery and the extraordinary facility for returning to it, which are its leading and very unpleasant characteristics. The subject claims the attention of the anthropologist, and certainly suggests a curious reason for questioning the relationship of the black man and the ape or the gorilla, seeing that the race of monkeys seems to be singularly free from anything like cannibalism."—*Selected.*

MISCELLANEOUS CLIPPINGS.

One dollar for religiou and twelve for drink is the ratio between Christianity and the drunkard-making business in this country, as estimated by Dr. Carroll, of the *Independent.* How long will it take at that ratio to save the boys of America?—*Religious Telescope.*

The contributions for foreign missions in the Presbyterian Church in Canada this year are $25,000 in excess of those of any previous year. A debt of $30,000 has been reduced to less than $10,000, and it is hoped that before the end of May this deficit will be provided for in respouse to the special appeals that have been made. There is surely reason for gratitude to God in view of the spirit of liberality which has been evoked when we consider the financial depression that has prevailed, the fact that receipts from legacies are smaller than usual, and that about $15,000 have been specially contributed to the Indian Famine Fund.—*Faithful Witness.*

One of the richest men in the world, John D. Rockefeller, in talking before a Young Men's Bible Class, recently made these significent remarks: "The poorest man I know is the man who has nothing but money. If I had my choice to-day, I'd be the man with little or nothing but a purpose in life." He read to the young men from a small account book he kept while getting a start in life. His clothing from November 1855, to November 1856, cost him just $9.09. There were frequent entries, however, such as these: "Given away $5.58. Missionary cause, 15 cents. Present to Sunday-school superintendent, 25 cts. Five Points Mission, 12 cents." "My opiniou," said this millionaire," is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable. *He must give away some money continuously.*

—*Missionary Review.*

GENERAL CHURCH INTELLIGENCE.

Great preparations are being made for the ensuing International Convention of the Y. P. S. C. E. to be held in San Francisco in July. Great masses of people are expected from all parts, and the California Endeavorers are sparing no pains in order to accommodate and to entertain them.

The radical wing of the United Brethren in Christ Church, which eight years ago dissolved its connection with the General Conference of said church, lately held its third General Conference in Dubliu, Ind., which lasted eight days and was composed of 67 delegates. It was resolved to remove their Publication House from Dayton, O., to Huntington, Ind.

At a conference held in the Mountain Meetinghouse in Lincoln Co., Ontario, on May 20th and 21st, 1879, the following resolution was adopted, which is somewhat of a departure from previous customs: *Resolved*, That we as a conference see no scriptural reason why our bishops cannot perform the marriage ceremony of nonchurch-members, and would recommend that they do so if their conscience does not condemu them.

The following resolution was adopted at a Mennonite Conference held in Mahoning county, Ohio, May 21, 1897: *Resolved*, That the great evil of worldly conformity should be occasionally set forth in a kind and intelligent way by the ministers of the gospel, and that parents should instruct their children, and the entire laity should aid in the endeavor to bring about such a deep work of grace in every member that all worldly-mindedness and worldly conformity would disappear.

The *Lutheran Herald* says: Upon Mount Washington, near Pittsburg, P. Frederick, formerly a member of the Ohio (Lutheran) Synod, erected an "all-worlds" church. The name which he gave to this church is "Abraham Lincoln and Emperor Frederick Memorial Chapel." According to a report in the *Pittsburg Volksblatt* the liberal German element (Lodge brethren, Turner, etc.) find free access to this church and are received as members with gladness. Undoubtedly the creed or confession of this church is: "Christian, Jew, Turk and Hottentot. We all believe in the same one God."

The *Ev. Lutheran Ministerium* of Pennsylvania and adjoining States held its 150 session in Lancaster, Pa., beginning June 10th. At the first meeting of this body, held in 1748, Dr. H. M. Muehlenberg reported 6 ministers, 11 congregations and 1200 church members. This year's report shows 319 ministers, 490 congregations and 122,000 communicant members. During the past year 22 new churches were organized and 13 new houses of worship dedicated. The treasurer's receipts during the year amounted to 36,529.58, and what he paid out to $36,648.66. The executive gave assistance to 22 College and 23 Seminary Students. 51 pastors of poor churches received synodical aid.

The United Brethren in Christ held their quarter-annual General Conference, during the month of May, in Toledo, Ia. From the address of the bishops we learn that the church has a membership of 240,000, an increase of 36,000 since the Conference held four years ago. The church owns 3147 churches and 660 parsonages. The church sustains 337 Home and 36 Foreign Missionaries, and expends $75,000 annually for mission work. Their Publication House in Dayton, O., has yielded a net profit to the Church during the last four years amounting to $103,000. The value of the Publication property, after all debts are deducted, amounts to $322,334.08. Bishop Dubs of the United Evangelical Church represented his Church as a friendly delegate and in his address proposed a union of the United Brethren and United Evangelical Churches. This proposition was received with applause.

The General Assembly of the Presbyterian Church of America held its yearly meeting at Winona, Ind., beginning May 20th. Among the delegates were ex-president Harrison, Hon. John Wauamaker and other noted persons. Dr. Sheldon Jackson, for many years a noted personality in connection with missionwork in Alaska was elected Moderator, and he appointed John Wanamaker as Vice-Moderator. Governor Mount of Indiana as chairman of a committee to render assistance to ministers' families, reported that the fund raised for this purpose amounts to $1,551,783.58. During the past year, upon the recommendation of 186 presbyteries, the Board gave assistance to 835 families, an increase of 40 families over all previous years. Ministers entitled to this assistance must be upwards of 70 years of age and must have been in active service in the Presbyterian Church for at least 30 years. The Board has to struggle with a debt of $20,000.

MARRIAGES.

ZEIGLER—ANGLEMOYER.—On May 19, 1897, at the house of the bride's parents, Silverdale, Pa., by Allen M. Fretz, Daniel F. Zeigler, of Line Lexington, to Miss Emma Anglemoyer of Silverdale, Pa.

CROSBY—LEISY.—On June 2, 1897, at Cleveland, Ohio, at the home of the bride's aunt, by J. B. Baer, Dr. William L. Crosby and Virnie B. Leisy, both of Wisner, Nebraska.

GEORGE—KLINE.—On June 12, 1897, by A. B. Shelly, Monroe D. George, from Spinnerstown, Bucks county, Pa., and Lizzie S. Kline, from Hoppenville, Montgomery county, Pa.

CLEMMER—ROHRBACH.—On June 19, 1897, by A. S. Shelly, at his residence in Bally, Pa., Oswin F. Clemmer, of Clayton, Pa., and Sarah J. Rohrbach, of Huff's Church, Pa.

DEATHS.

SCHREIBER.—On April 23, 1897, near Zionsville, Pa., Ira, infant son of Harry and Lizzie Schreiber, aged 1 yr. and 13 days. Interment on the 27th in the Zionsville Reformed cemetery. Funeral services conducted by A. S. Shelly and Eli Keller.

REEDER.—On May 1, 1897, in Souderton, Pa., Emma O., daughter of Levi Reeder, aged 13 yrs., and 3 months. Interment at Hilltown church. Services by Revs. A. M. Fretz and H. F. Seipel.

CIMMERER.—On June 4, 1897, at Clarence, Erie county, N. Y., after a lingering illness, John Adam Cimmerer, aged 90 yrs., 6 mos. and 19 days. Bro. Cimmerer came to this country from Germany in 1832 with his wife, with whom he lived nearly 70 years, and who survives him with three generations. He frequently expressed a desire to depart and be with Jesus, and yet wanted to wait patiently for the Lord's time. On the 8th the remains were brought to their last resting place in the Clarence Centre cemetery. Services at the house and church were conducted by J. Krehbiel. Text: Is. 46: 4.

GULDEN.—On May 23, 1897, in New Berlinville, Pa., Elizabeth Gulden, wife of Horace N. Gulden, and daughter of Henry and Sarah (Moyer) Eschbach, aged 62 yrs., 10 mos. and 25 days. Deceased was the mother of two sons and two daughters. She is survived by her aged mother, husband, four children, four grand-children, two brothers and one sister. Funeral services were held on the 28th, conducted by Rev Edelman and her pastor A. S. Shelly. Interment in the Boyertown cemetery.

CONTRIBUTIONS.

For Heathen Mission Work, received during the month of May.

From Hillsboro, Kan. Sewing Society $5.00; Cong. at Whitewater, Kan $12.00; Prof. B. F. Welty, Bethel College, $5.00; Chr. Krehbiel, Donelson, Ia., $3.00; Liseth Leisy, $2.00; Salem cong., Wisner, Neb. $35.42; West Swamp cong., Pa., $8.01; East Swamp cong., Pa., $11.85; Saucon cong., Pa., $3.34; Flatland cong., Pa., $4.20; West Swamp Y. P. Society, $2.50; Katie A. vonSteen, Beatrice, Neb. $25 00; North Alexanderwohl Mission Society, $5.00; Congregations of South Germany, $13 00; Jacob Lichty, Germany, $2.50; West Zion cong., Moundridge, Kan., $81.00; Halstead cong. $12 36; Barbara Cramer, $10 00; S. S. at Noble, Ia. $9.58; Zion cong. at Elbing, Kan. 38.51. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For Publication Fund.

From Katie vonSteen, Beatrice, Neb., $25.00.
Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For the Mennonite Home, Frederick, Pa.

MATERIAL DONATIONS.

Jacob Baumau, Congo, Pa.—Three heads of cabbage, 1 pot lard, 1 peck dried apples.
Samuel Bauman, Congo, Pa.—Two quarts dried beans, ½ peck dried apples.
Horace R. Dotterer—Four quarts sourkrout, 1 bucket.
Mrs. I. W. stetler, Frederick, Pa.—Two doz. eggs, 2 quarts string beans, 2 qts. Lima beans, 2 doz. cabbage plants.
J. L. Bauer, Bally, Pa.—300 lbs. hay, 500 lbs. straw, 9 bu. oats, 1 brush and curryeomb.
Dr. G. A. Weida, Frederich.—1 screen door.
A. B. Shelly, Milford Square.—1 pot apple butter.
Mr. Jacobs, Frederick.—Load of L aves.
Isaac Hunsberger, Frederick.—Lot of hay.
Joseph Wile.—6 bu. potatoes. lot of hay.
Jacob Y. Heulricks, Phila., Pa.—Wall paper for three rooms.
West Swamp cong.—One bed spread, 1 lb. dried beef, 1 bu. sweet dried appies. 12 pots applebutter, 1 lb. crackers, 18 jars fruit, 5 lbs. coffee, 1 lb. tea 6 cups jelly, 1 bag salt, 1 ham, 2 pieces of soap, dried string beans, dried corn, beans, dried cherries, smoked sausage, dried elderberries, dried grapes, and a box from A. S. Moyer containing 2 bags salt, 2 cans corn, 6 lbs. sugar, 1 lb. dried apples.

CASH DONATIONS, received since May 1.

Henry Baum, $1 00; Maggie Moll, $2 00; Deep Run cong. bal. of April collection, $10 16; Souderton cong. $20 00; Mrs. A. Thompson, Souderton, $5 00; Miss Mary King, Souderton, $5.00; Elizabeth Grill, Bowmansville, $1 00; a visitor, 25c.; West Swamp cong. $25.50. Gratefully acknowledged,

J. L. BAUER, Fin. Sec.

BOOK NOTES

H. L. Hastings 47 Cornhill, Boston, Mass., issues "The Credibility of the Christian Religion," by Samuel Smith, M. P., as No. 50 of "The Anti-Infidel Library" series of publications. The preface states that the work "originated in two lectures, delivered in Liverpool, which were destined to meet in a popular form the rationalistic objections to Christianity now so common." The publisher says in the introduction: "Though the name of Samuel Smith of Liverpool is not as well known in America as in Great Britain, yet there are doubtless many practical men who will be pleased to peruse a work on Christian Evidences, written, not by a preacher or theologian, but by a business man, a philanthropist and reformer, a man of culture and travel, and a member of the British Parliament, who, from independent thought and study and personal conviction, undertakes to combine the arguments of infidelity and establish his fellowmen in a belief of the truth of the Holy Scriptures." The price of this excellent little work is 25 cents. It is bound in strong paper covers.

Deutsch-Amerikanische Zeitschrift fuer Theologie und Kirche.

This is the title of a bi-monthly German periodical published at Warrenton, Mo., by Profs. Geo. B. Addicks and J. L. Nuelsen. Other editorial contributors are prominent professors and pastors in different parts of the country, among them Pastor C. H. A. van der Smissen Summerfield, Ill., well known to MENNONITE readers. The journal is not a new venture, being now in its 18th year. It brings in every number upwards of 70 pages full of very helpful reading for students of Bible theology, for pastors and layworkers in the church, and for the home. Its subscription price, $1.50 a year brings it within the reach of all. A better investment could hardly be made for practical help in various lines of Christian activity. Address all inquiries and orders to Prof. Geo. B. Addicks, Warrenton, Mo.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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A LITTLE WHILE.

"Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Oh, for the peace which floweth as a river,
Making life's desert places bloom and smile,
Oh, for a faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

"A little while," for patient vigil keeping,
To face the storm, to wrestle with the strong;
"A little while," to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary step through erring ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

"A little while," 'mid shadow and illusion,
To strive by faith love's mysteries to spell;
Then read each dark enigma's clear solution,
Then hail Light's verdict, He doeth all things well.

"A little while," the earthen pitcher taking,
To wayside brook, from far-off fountains fed;
Then the parched lip, its thirst forever slaking,
Beside the fulness of the Fountain Head.

"A little while," to keep the oil from failing;
"A little while," faith's flickering lamp to trim.
And then the Bridegroom's coming footstep hailing,
To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,
The future Glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

THE BLIND WEAVER.

A blind boy stood beside the loom
And wove a fabric. To and fro
Beneath his firm and steady touch
He made the busy shuttle go.

And oft the teacher passed that way
And gave the colors, thread by thread;
But to the boy the pattern fair
Was all unseen—its hues were dead.

"How can you weave?" we, pitying, cried.
The blind boy smiled. "I do my best;
I make my fabric firm and strong,
And one who sees does all the rest."

O, happy thought! Beside life's loom
We blindly strive our best to do.
And He who marked the pattern out;
And holds the thread, will make it true.

—*Youth's Companion.*

IMPORTANCE OF A PURE CONVERSATION.

A. L. HALTEMAN.

In the beginning God created all things, each contributing to the glorious harmony of creation, some animate, others inanimate, but all without the power of articulate speech. Records tell us that the animals were created after their particular kind, but as one who should have dominion over all these, God created man in his own image.

This is what binds us to God, the fact that we are created in his own image and endued with the power of articulate speech. We must not presume to go through this world like beasts, blind to all that is higher than instinct. Man, created in the image of God, should lift his hopes and meditations heavenward, whence his life came from the first.

To confine himself to this earth is no more the sphere of man than it is the sphere of fowls of the air to remain walking upon the ground. The food of fowls of the air is found upon the ground, but that secured they soar into the heavens. Likewise the food and raiment of man must be secured on the earth, but his meditations must soar heavenward.

We call a certain class of animals amphibious because of their nature to live both in the water and on the land. Probably man may be said to be amphibious in a certain sense—he lives both in the spiritual and in the carnal. In the spiritual, he meditates upon the things of God; in the carnal, he follows the inclinations of his own instincts, overcome by which he falls from that nobler nature into the sphere that was his conqueror. Thus, it may be said, he is amphibious. But he shall not be.

Paul writing to the Ephesians says: "For our conversation is in heaven, whence also we look for the Savior, the Lord Jesus Christ." How can infidels say "There is no God!" in the face of such evidence! How can professing Christians let the tongue have its course! We take great care that we may not drop matches in dangerous places, knowing that one, if struck, is able to accomplish irreparable damage. Likewise the tongue is able to set on fire the whole course of nature. And are we usually so careful that we do not use this unruly member carelessly?

The man who uses corrupt language—whether corrupt in the very letter or in the thought conveyed—has either previously fallen from the spiritual nature or had never soared to it, of which two circumstances, the former is the more grievous. John Todd, speaking of profane language, says, "When you hear anyone using profane language you will not wrong him if you conclude that this is only one of a nest of vipers which he carries in his heart; and although this is only one which now hisses, yet each serpent in his turn is master of the poor wretch who is giving his life blood to feed them."

Happy is that individual who can sit in society giving expression to the contents of a pure heart without being compelled to guard the tongue lest some hidden ugliness reveal itself. You will see people cluster around such an one unconsciously drawn on merely by his presence, anxious only to hear him speak, no matter what the subject. On the other hand, there are those who, though they are able to entertain, dare not speak lest their inner character be revealed.

One of the men with Grant at a certain time proposed to relate one of his "stories" as he called them. The man said, 'I suppose there are no ladies around; I want to give you a good story." Grant, that noble man, noble for this if for no other reason, said, "No, but there are gentlemen here!" John B. DeMotte, the great lecturer on "The Secrets of Character Building," says: "There are those who require two-thirds of their mental effort to keep them from exposing themselves."

In so called polite society a prevaient abuse of the tongue is the indulgence in insincere praise which is simply loose flattery and really seems nothing other than an investment—one flattering another with the idea that the favor be returned at the first opportunity. The second person (as a matter of obligation) really returns the flattery. The difference between praise and flattery is this: flattery loves to be seen of men, while praise usually comes when persons meet in private.

The same weakness that puts forth flattery leads to those ridiculous exaggerations so common in the every day life of some. They never speak of ordinary things. Everything is "fine!" "wonderful!" "magnificent!" "glorious!" without ever stopping to consider the meaning of the terms used. Why do we have words of greater and less bearing if the greater are to be used of ordinary events? It is nothing but downright lying, and must be discouraged. Under such habits people cannot find terms to express something really extraordinary. Is there any sense in scrippling a language in such a manner?

The acquirement of pure conversation is not only desirable, but it is a *distinct religious duty.* So much depends upon how we use the tongue, that its most effective use should be truly understood. A word uttered can never be recalled. God has given us the power of speech that we might glorify him in the way of showing forth the contents of a pure heart that others may be influenced by the same and be inspired to do a little better in the battle of life. He has also given us speech that we may warn others of the folly of the downward path.

Great, therefore, is the judgment upon him who fails to use his speech for God's end, and unspeakable the judgment upon him who puts himself in the attitude of fighting against God and his divine principles by using vain and blasphemous language. Should there be any doubt in the hearts of any concerning the direct requisition upon chaste conversation, open your Bible and read Psalm 50: 23: "To him that ordereth his conversation aright will I shew the salvation of God."

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while she was yet with us. But there will never come into your heart at such moments a single pang of regret over any word of impulsive or deliberate affection which passed your lips at any time.

VACATION.*

"Come ye apart.....and rest awhile."
Mark 6: 31.

The feverish activities, so manifest in every walk of life, lead us to realize the great need of calm moments in our lives in order that we may be equipped for the awful responsibilities that come to us in all the walks and callings of life. The spirit of restlessness—so closely related with unbelief—has invaded the religious life of our time; and it behooves us to listen and give heed to the voice of the Master as he calls to us, saying, "Come ye yourselves apart and rest for awhile."

John had been beheaded. His disciples had laid his body in the tomb, and went and told Jesus. The twelve who had been sent out to preach the Gospel, with power over unclean spirits are now returning with grieved hearts, because of the awful murder of John the Baptist. Exhausted from the journey and overcome by grief, the Master now invites them into the desert place for a season of rest and communion together and with God—they were asked to take a vacation, to enter upon a condition of changed surroundings and work. We have here a guarantee for a vacation, but, notice also in the context the nature of a vacation season beautifully outlined. I remember the time, and it is not so very far in the past life, either, that I had a very different opinion of vacation, commonly so-called, from what I have now. Perhaps as we grow older and life becomes more real, and the responsibilities of life begin to weigh us down, we begin to feel the need of seclusion and rest. Not that we may do more work, but do that better which we are doing. From the fact that we are doing better work than formerly our appetite for real work is sharpened.

There is need for quiet resting places in the Christian life. Nature cries out for rest. God in the creation has laid that need in everything created. Thus God hath made the Sabbath for the rest of man and beast. God ordained that the very soil of the earth shall have its season of rest. The tired hand and the weary brain demand rest. The higher the kind of work, the greater the responsibility, and also the greater need for rest. The work of the future depends on the work of the past. Every day and every act of our life shall be an improvement on the former day and the former act. Unless we take some time to consider the past and to gather up its lessons, we shall not be able to understand the present, much less the future as it comes to lie at our feet.

We need opportunities of preparation for the future. We need, therefore, to cultivate the devotional part of our nature. The devotional part of our life is the spring of activity. It is thus that the Christian is taught that he must begin and end the day with the reading of God's Word, communion, meditation and prayer. We need to ponder over the work we are called upon to do and lay well our plans for the prosecution of that work. Nowhere do I see that idea carried out more fully than within the ranks of the Christian Endeavor Society. From the committee in the local society to the great conventions we see this fact illustrated. We know the wonderful result of this well-planned work. To day the Christian Endeavor movement is sixteen years old. From that mustard seed in the Williston Church has grown the vast army of more than three million volunteers. In addition to this two million more are banded on the same platform and bound by the same principles—For Christ and the Church. This vast army today girdles the globe. In this wonderful movement we already see the beginning of the fulfillment of the prophecy in Rev. 11: 15, "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ." And now in the face of these facts the command of Christ as expressed in our text becomes more apparent, yea more truly needful.

There are, notwithstanding, so many people who begin a Christian life with the very best intentions and purposes, but take no time for sober thought and the laying of well defined plans and so soon we find them along the wayside stranded and discouraged. The mechanic retires from his work that he may work out a plan. The merchant retires to his office to plan and define his course in his buying and selling. The lawyer, teacher, preacher, in short all professional men retire to their study that they may be ready and enabled to faithfully discharge their duties toward their charges. And so must the common and ordinary every-day man, and in particular the Christian, plan for the work expected at his hands. In the failure to do this you will find the cause of all failures. Without previous preparation the work of any man, or of any cause, will fail, utterly fail. Man builds air castles, but he does not take time to soberly think out what they all mean, or what they do not mean. There is too much energy in us all to hurry, and not enough energy to wait. We need often to come apart and rest. We need to spend much time alone and with God, and God will surely spend much time with us, and help us in all things. Let me give you a practical illustration: Every one who has ever heard the name of General Gordon honors and reveres his memory—and well they may. During his journey in the Soudan, there was each morning for half an hour lying outside of his tent a handkerchief. All knew what it meant. Whatever color, creed or business came nigh that tent no one would dare molest or disturb. No foot dared to enter that tent while that silent sentinel kept guard. No message, however pressing, was carried in, whatever it was, of life or death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in that tent. There the servant prayed and planned and the Master answered and guided. Into the heart so opened the presence of God came down; into the life so offered the strength of God was poured. Thus the heart of General Gordon had become the dwelling place of God and God gave to him strange power.

The vacation season to the Christian has in these days become the season of conference and convention; and as we turn aside awhile with Christ into convention and conference, we shall return to pursue our work with unbounded success. God has made divine provision for our need, hence he invites us to turn aside with him for awhile for rest and preparation, with assurance of success. In nature God gives us the parallel of this provision. The hush of night falls upon the world, and at once the flowers fold their leaves, the song of birds is stilled, and man rests from his toil until another day wakens him to new life. The Sabbath is a divine provision for our need of rest, perpetually renewed to man. Solitude has in all ages been the preparation of great minds for great work. Mrs. Phœbe Brown once wrote:

I love to steal awhile away
From little ones and care,
And spend the hours of setting day
In solitude and prayer.

I love in solitude to shed
The penitential tear;
And all his promises to plead
Where none but God can hear.

I love by faith, to take a view
Of brighter scenes in Heaven;
The prospect doth my strength renew,
While here by tempests driven.

All great men have been prepared in solitude for their life-work. Moses in Midian, Paul in Arabia, Jesus himself amid the hills of Galilee. The same may be said of Lincoln and of Garfield and of our best men of to-day. The great reformers in the fifteenth century, among them our own Menno Simon, were thus prepared to startle the world. For some of His saints God reserves the beautiful resting place of old age. Sometimes the rest is given in the desert place of affliction—and then streams break out of the wilderness, and flow out into the fertile fields to still the tumult of the world, thus enabling the soul to hear from out of the silence the sweet and tender voice of God.

In conclusion, what shall be the lesson that we shall learn? We shall learn that true preparation for rest is service. Only a worker can truly enjoy or benefit by a rest. The Apostles had been busy for Christ (vs. 12, 13, 30) and He calls them aside to rest. And then that true rest is active preparation for future and better service.

We should prize the resting places and make the most of the opportunities they afford us. Such places especially are the sanctuaries of God. Your own sanctuary—your church home. The preaching service, the prayer meeting, the Sunday school, the C. E. Prayer and other meetings are in a peculiar manner your own. Above all, in all these resting places, we need the presence and help of the Blessed Christ Remember how He said, "Without Me ye can do nothing." And as we are thus gathered and commune one with another and sit together in heavenly places, we need to be ready to respond to the first call of duty. Christ fed the hungry multitude that followed. The sweet communion of the apostles with the Master prepared them not only to serve but share as well the blessing. In seclusion and solitude we need to be ready to

"Rise, for the day is coming,
For the sound that we scarcely hear
Is the enemy quietly marching;
Rise! for the day is here.

Stay not to sharpen your weapons,
Or the hour may strike at last,
When from dreams of some coming battle
You awake, to find that it is past.

Your future may shine with honor
And Glory—God grant that it may;
But your arm will never be stronger,
Nor the need so great as to-day."

"Come ye apart into a desert place and rest awhile."

It is not unusual to hear the United States and Great Britain spoken of as "Christian Nations." And yet it is stated on good authority that in the former country there are thirty million persons outside of the Church of Christ; while of the three hundred and fifty millions in the British Empire under the rule of Queen Victoria, less than one-sixth are even nominally Christian. Two hundred millions are Hindus, sixty millions are Mohammedans, and forty millions belong to other than Christian faiths. Christian nations, indeed! What a vast mission field they present, and what an immense responsibility rests on the Christians in these nations of seeking the salvation of their fellow-citizens and fellow-subjects! —*Ex.*

*) Sketch of a sermon preached by N. B. Grubb, in the First Mennonite Church, of Philadelphia, July 11, 1897.

THE FOUR GOSPELS.

In a report of the Niagara Bible Conference recently held, the writer says:

A very profitable half hour was spent in hearing from several of the teachers on the above subject.

Dr. W. J. Erdman, who was the first speaker, said that, while there were four Gospels, it might be said that there was but one, as each of the four gave seperate pictures of the one person—the Son of God. Yet each gave a complete picture of him, and so we had four sons of God, each one of whom was for our example.

The New Testament needs the Old Testament to make it understood. A Chinese merchant going into one of the ports got a copy of the New Testament, and took it home and read it with his friends After a time he came back to the city, and said he found there were allusions to some other book, and that he would like to get it so as to understand the first one. Of course a Bible was given him, but the heathen Chinaman had discovered a need that some higher critics do not know. The four Gospels have a backward look towards the Old Testament. In Acts 1 we find that they only record what Jesus began to do and to teach, and the rest of the New Testament continues the teachings. In Matthew we have the King; in Mark, the Servant; in Luke, the Man; in John, the God. The only begotten God would be the more correct rendering of John 1: 18.

The first three Gospels reveal Jesus as Prophet, Priest and King in the manward aspect, and John in the God ward.

The first three give Christ's office and work, while the fourth gives the manifestation of His person. It is important to remember that John's Gospel was written last.

Prof. Stroeter drew attention to the fact that the first three Gospels were written while Israel was yet a kingdom, and the thought of the establishment at once of a temporal kingdom was not yet gone, while John was written years after the destruction of Jerusalem. So, while we have only five references to the kingdom in John, the former are fairly bristling with such references.

Dr Munhall said he once heard a Unitarian lecturer state that the only foundation for teaching the divinity of Christ was in John's Gospel, which was written when John was in his dotage. Believing this to be a lie, he at once set to work and compiled a Bible reading from the other Gospels on this subject. A helpful way to study the Gospels was to compare one with the other all through without using the many helps for this purpose.

Prof. Moorehead said it was well to remember that the four Gospels did not profess to give a full account of the life of Christ. Their brevity precludes that idea. In any copy of the Bible the four Gospels did not occupy much more than eighty pages, while four lives of Christ he had seen contained 2,200 pages.

The first three Gospels do not touch Christ's Judean ministry at all, although allusions are made, showing they knew of it, but John does. Wondering at the cause of this, and that no references are made in them to certain individuals, such as Lazarus, Nicodemus and others, he was led to the conclusion that the first three were written while these people were alive, and it would have been an injury to them to mention these incidents, while John was not written till all were dead.

Mr. Geo. C. Needham drew attention to the fact that the three first Gospels give the outward acts and the fourth the motive. The three are like pictures of the exterior of the temple, and the fourth the inside.

Dr. Stewart said that he found a good way to study the Gospels was to begin with Matthew, and in one's own words make a summary of the contents. In Matthew's Gospel Christ is the "King of the Jews." Accordingly, in successive chapters we find the genealogy of the King, the birth of the King, the flight of the King, the baptism of the King, the testing of the King, the manifesto of the King, and so forth. Dr. Stewart urged the importance of getting the right view point of each Gospel.

THE VALUE OF LIMITATIONS.

It has lately been pointed out that the church and all progress in good things owe much to interruptions in the beneficent career of great men—the thwarting of their plans. Not to speak of the "prison epistles" of St. Paul—those to the Colossians, Ephesians, Philippians, and Philemon—much of the most valued literature of the church is literally prison literature. A contemporary reminds us that Savonarola's matchless commentaries on the thirty-first and fifty-first Psalms were written in prison, and so were most of Rutherford's letters, the poems of George Wither, the hymns of Jaines Montgomery, Francis Baker's "Jerusalem, my happy home," Bunyan's "Pilgrim's Progress," and many of the most inspiring writings of William Tyndal, Anne Askew, Adoniram Judson, and others. Milton's greatest works were written in the prison of blindness; and the number of noble and inspiring utterances as well as of great and fruitful plans which have been born of limitations as inexorable as prison walls are beyond the counting. If Job had not felt himself cast off by God, he would never have worked out for himself and for all future ages the spiritual certainty of the deathless alliance between God and the human soul, "I know that my Redeemer liveth." And the number of inventors and discoverers who have become such because they had not the means to work out their first crude and immature plans, but were forced to devise some way of overcoming what seemed obstacles, and so worked out new and undreamed of inventions, has been great in all ages of the world's history.

The lesson of these facts to those who are not geniuses, nor reformers, nor great in any line, is very clear. We too soon find our limitations, soon come up against obstacles that effectually hinder our doing the things that we would. Well for us, too, these things have there value, if only we seek for grace to make the most of them. The mother laid aside by ill health from the work that seems so imperatively needed, may find her daughters developing an unselfishness, a household ability that would never have been theirs had she been down stairs to do everything for them. The father who desires to grow rich that he may give his sons the advantages of school and college and foreign travel, and who fails in business or in health just when the boys are growing up, may find in the farm or in the country village to which he has been forced to retire that leisure for making his sons' acquaintance which the high pressure of business had denied him, and have the joy of seeing that his personal influence and companionship are doing more for them than the most brilliant educational advantages might have done. The girl who believes she might be a great writer or artist if only she had the means for education, may exert such an influence for culture, foster such a love of the beautiful, the true, the good, in her own small circle as will bless many generations in a way that her writings or her paintings could never have done.

There is never any mistake in God's dealings with us—not the slightest. We are where he wants us to be; it is for us to study to do in this place the thing he wants us to do, and to develop the character he designs us to develop. —*Am. Messenger.*

A QUARREL IN THE LIFE BOAT.

In a town not a thousand miles from where you live, the churches of four different denominations, after living in brotherly love and unity for a number of years, at last fell out with one another, and went to wrangling. About this time a well known evangelist came to the place, and the desire to hear him brought the jarring people together in spite of their antagonisms

And this is the first story they heard from him: "One stormy night a great ship foundered at sea, and it was all her men could do to get away in the life boat, before the sinking vessel should suck them down with her into the seething depths.

"They got out into the deep, however, and having a good pilot and skillful sailors on board, and being in sight of land, they had every reason to hope for their lives.

"Alas! No sooner had they left the ship, than they all fell to quarreling over who should sit here and who should sit there; what this one should do and what that one; the best method of handling the oars, and the safest way of hoisting sail. The ship was going down behind them, the storm was roaring about them, but the fools hung there between safety and destruction, quarreling over trifles.

"I am sure," continued the speaker, "that you think I am solemnly right to pronounce them fools for quarreling and fighting in a life boat; but, my brethren, what am I to think of *you*, you Christian people who man our Lord's lifeboat, his Church, set afloat by him to rescue the perishing, when you leave your sacred work and go to bickering among yourselves? Never contend with brethren about trifles, but be zealous to honor Christ and save men."

I was not present at the meeting, but I am told that people shook hands at the door, and exchanged greetings of good fellowship, who had not spoken to each other for months.—*Sel.*

WHAT A HEATEN THINKS OF US.

A number of men came over to the United States a few years ago to represent the various heathen religions at the World's Fair Parliament of Religions. One of them, Swami Vivekananda, made a very vivid impression on certain people of the silly classes, who believed what he had to say of the superiority of his own heathenism over the Christian religion. Back in India he thus describes the American women, as Dr. Francis E. Clark quotes him in the *Congregationalist:*

"When a woman tries her best to find a husband, she goes to all the bathing places imaginable, and tries all sorts of tricks to catch a man. When she fails in her attempts, she becomes what they call in America an 'old maid,' and joins the church. Some of them become very 'churchy' These church women are awful fanatics. They are under the thumb of the priests there. Between them and the priests they make a hell on earth. They make a mess of religion. With the exception of these the Americans are a very good people. They loved me so much. I loved them. I felt as though I was one of them."

THE MENNONITE.

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The tenth legion is growing. What is it, do you ask? It is the number of those who taking God at His work give to Him and His especial service regularly and cheerfully at least one-tenth of all that He gives to them in the way of earnings or income, and find Him true to His promises. The universal testimony of those who have "proved the Lord herewith" is that they are reaping rich reward both in the inward joy that the dispensing of these consecrated means affords them, and in their appreciation of the material blessings which the Lord showers upon them.

We feel to urge personally every teacher in our Sunday schools to attend the conventions held in their various districts. Here in the east no one should miss the opportunity at Schwenksville both to receive and to impart encouragement and enthusiasm for the work. The mutual benefit to be obtained at these gatherings if attended in the right spirit, can not be estimated. Let us have not only the largest, but the most deeply earnest and spirited convention we have ever had. God will grant it if we are willing to have it in His way. See program.

The gold fever, a very contagious affection of the mind, has of late spread like wild fire in this country, more especially in the extreme western states, and will no doubt claim many victims among those who in the heat of their desire for riches rush to the Alaskan gold field. How many thousands will return, if they ever can, sick and disappointed, or will lose their lives in the desperate adventure. How few, compared with the mad throng rushing and scrambling for worldly riches—how few there are who are willing to put their all into the scale to obtain the "pearl of great price." The kingdom of heaven will be for those who like the merchantman of the parable will go and "sell all that they have" for the priceless treasure. Oh, for an understanding of true values in the light of eternity!

There are those who would define religion as synonymous with superstition, with a sneer for both. Such a view finds apparent justification in the lives of many others whose professed religion is greatly mixed and adulterated with superstition. When professed believers in God and the Lord Jesus Christ at the same time hold to such nonsense as powwowing and the mysterious influence unlucky numbers or other imagined omens, they not only expose their religion to discredit but they transgress the first and foremost commandment of God. True religion, as distinguished from superstition, is an intelligent reliance upon God in all things both temporal and spiritual. It is an intimate personal relation to Him "in whom we live and move and have our being." It is characterized by love which "casteth out fear." In its very essence it is diametrically the opposite of superstition whose chief characteristics are ignorance rather than intelligence, and fear and apprehension rather than love and a restful confidence.

FROM OUR CORRESPONDENTS.

Swamp.—At a business meeting held by the Young People's Association of the West Swamp church, the following officers were elected for the ensuing six months: Frank Dieterly, President; Menno Rosenberger, Vice President; Mrs. Mary Bleam, Secretary; Mrs. Ida Dieterly, Treasurer; Miss Addie Musselman, Librarian. Besides these the necessary committees were likewise elected. The Association is holding its meetings every alternate Sunday evening. The meetings are well attended and a lively interest in them is manifested.—Harvest Thanksgiving services will be held in the churches of this charge as follows: West Swamp, August 7th; East Swamp, August 14th; Flatland, August 17th, and Saucon, August 19th. All these services will begin at 10 A. M. A catechetical class will be organized in the West Swamp church on Saturday afternoon, August 7th.—Children's day exercises were held some time ago in the East Swamp and in the Quakertown churches. Both festivals were well attended and the exercises were both pleasing and edifying. Similar exercises will be held in the Flatland church on Sunday evening, August 1st.—All our Sunday-schools are making preparations for their annual out door festivals. Our East Swamp school will hold its festival on August 21st, and the one at Quakertown on August 28th. The time for those of the other schools has not yet been designated.—On Sunday, August 25th, brother August Shuhart, from Philadelphia, preached at East Swamp in the morning, at West Swamp in the afternoon, and at Quakertown in the evening.

Noble, Iowa.—Our church has been blest by the recent addition of a prospering Young People's Society of Christian Endeavor. At present we have a total membership of thirty five, but the whole community is taking an active interest in it. The regular weekly prayer meetings are held on Sabbath evening. The officers elected for the first term are as follows: H. A. Alderfer, President; Emma Rittler, Recording Secretary; E. C. Eicher, Corresponding Secretary; and J. W. Wittrig, Treasurer.

Our pastor, H. G. Allebach, was called by the congregation at Pulaski, Iowa, to assist in communion services, on Sunday, June 27th, and to consecrate their new minister, Bro. Miller, of Indiana.

Our weekly teachers' meetings are making excellent progress with fairly good attendance.

On June 13th a very enjoyable program was given by the children. They seemed to realize that this was a day devoted exclusively to them and each and all took active interest in the program.

During the week from August 23 to the 27th, the third annual Sunday school Assembly will be held in Ringing Rocks Park, near Pottstown, under the auspices of the Pennsylvania State Sunday school Association. The list of instructors includes some of the ablest men in this and other states. Some of our Sunday-school workers will no doubt again avail themselves of this opportunity afforded by this excellent school of methods and of God's word.

ITEMS FROM HERE AND THERE.

A union Sunday-school teachers' institute was held in the church of the Mennonite Brethren at Mt. Lake, Minn. A number of teachers of the different branches of the church in that vicinity participated.

The Sunday school workers of the Schwenkfelder church will hold their first convention on Thursday, the 19th of this month. It will meet in the upper district and in the chapel of Perkiomen Seminary if we are rightly informed.

Bro. J. J. Balzer, of Mt. Lake, Minn., made an extended visiting trip in the interest of Home Missions among the brethren in Nebraska, visiting among others the congregation at Wisner, which is at present without a regular pastor.

The young people of Schwenksville are active in making preparations for the entertainment of the Sunday school convention on the 10th of this month. They hope for the pleasure of having their ability to provide for a large gathering put well to the test

Bro. John Penner, member of the Home Mission Board of the General Conference, visited the churches in Manitoba during the month of June. While he was there a mission festival was held in the Edenburg church, near Gretna, which proved an occasion of great blessing to the many who attended. That a choir of some thirty voices contributed to the festivities, shows that even in the far north the German love of music is being duly cultivated by our brethren.

A very sad occurrence is reported from Newton, Kan. Three young men belonging to a party of friends who had gone to visit some friends on the Little Arkansas river, went into a boat there and unacquainted with the swollen current of the stream, were carried over the breast of a dam. Two of the young men, named Jacob Riesen and Abr. Dyck, were drowned and their bodies were not recovered until three days later. The third, Henry Riesen, was rescued alive.

ON THE PACIFIC COAST.

The second conference and Sunday-school convention among the churches in the Pacific states was held on June 14th and 15th in the church at Irving, Ore. In the conference five congregations were represented as follows: 1. Zion congregation at Dallas, Ore.; 2. Emmaus congregation at Irving, Ore.; 3. Waldohill congregation at Salem, Ore.; 4. The congregation at Colfax, Wash.; and 5. Central congregation at Elmyra, Ore.

Besides the delegates from these congregations, there were present the brethren J. B. Baer, and Johann Moser, of Bluffton, O., David Goerz, of Newton, Kan., and A. A. Sommer, of San Diego, Cal.

The report of Bro. P. R. Aeschliman concerning his work as itinerant preacher, visiting the different churches and isolated members during the past year, showed blessed results from this move made by the conference a year ago, and it was decided to continue the work in this line during the ensuing year. The choice for this Home Mission work fell again upon Bro. Aeschliman. A fund for the support of this work was started and put into the hands of Bro. D. Peters, of Dallas, Ore., as treasurer. A collection for this fund was taken during the conference.

A number of subjects of general and special application to the work in that district were discussed. Two brethren, I. A. Sommer, of Berne, Ind., and Ph. Roulet, of Iowa, had by request sent in papers on subjects to be presented.

The Sunday-school convention was held in immediate connection with the conference, the same officers serving, viz., J. B. Baer, President, and David Goerz, Secretary. The participation in the program showed a lively interest in this part of the work of the church. It was decided to have a conference and convention again next year at Dallas, Ore.

CONVENTION IN IOWA.

In Lee county, Iowa, there has been in existence for many years a German Sunday school Association, in the work of which some of our brethren have always been prominently active. At the twenty third convention, held by the association recently, a number of interesting subjects were discussed. We have culled from the report for the benefit of our readers some of the most striking thoughts on the different topics.

1. Can a Sunday-school teacher learn from his pupils? The little ones sometimes give a good example in promptness. The teacher can learn much from the answers his pupils give to his questions. The world's greatest teacher said,—"Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." This gives us much food for thought.

2. What is the best means to bring the little children of the Sunday school to Jesus?—The good example of parents themselves bringing their children to the school. Then the teachings of the Savior especially also the simple story of his life upon earth. The teacher needs to possess full sympathy with child-life and a love for the little ones under his or her charge. A boy, being asked why he walked past several fine churches and Sunday school rooms to attend a school in an unpretentious place, answered, "Oh, they love us down there." Love is inventive; a person possessing it will seek out the best means for accomplishing its object.

3. Is it advisable to establish union Sunday schools and how can they be conducted with good results?—In communities where different denominations are represented in small numbers, union schools are advisable, but they must be conducted in the spirit of Christian fellowship and love. The great object of all Christian work, viz., leading souls to Jesus, and not the advancement of the individual churches' interests, must be kept in view. West Point, Iowa, was cited as a case in point. Here are small bodies representing different denominations but no Sunday school. Here every one should recognize his duty as a Christian and all should work together for the cause of Christ.

4. What can be done to resuscitate a dead Sunday-school?—This may mean a school that is sick rather than actually dead. In this case the great physician must be consulted. The cause of the trouble must be definitely located. It may be in the sleepy, lifeless condition of the teachers and leaders. Here comes the call of God's word,—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The fire of love may have died out and must be rekindled by the Holy Spirit. Sickness is often caused by overheating and an inflammation, and the true adjustmeet of the circulation must be restored. Our part in this revival work is a prayerful waiting before God for a baptism of the Holy Spirit.

A MENNONITE SETTLEMENT IN ASIA.

In the southeastern part of Russian Turkestan in Asia, in longitude 71 deg. east and latitude 43 deg. north, not far from the Thian Shan mountain range, is a colony of Mennonites who settled there in the year 1881, having come from European Russia. The July number of the *Mennitische Blatter* brings an interesting account of this settlement, the account having been given to the editor of that paper by a brother who had come from that far eastern colony visiting friends and the congregations in Germany. He says:

Anlie Ata is a city in the Turkestan district of Sir Darja. The local name of the mountain range in that part is Alexander mountains, and the city lies on this banks of a stream called Talas. Turkestan since the conquest of Tashkend has come under Russian jurisdiction. However the military requisition of the government has not been extended to the inhabitants of that country, and it was this that induced some 93 families in 1881 to leave their homes in south Russia and set their faces toward this country where for a time at least they might hope to be free from military service. They settled west of Anlie Ata, about 70 werst [a werst equals nearly seven tenths of a mile] farther up the Talas valley. Besides these there are about 17 other families who formed four different other settlements near by. Of the 93 families first mentioned 70 came from Molotshna settlement in Russia and 23 from the colony near Saratow.

Every family obtained an allotment of land upon which they support themselves mostly by means of farming and cattle raising. There is as yet no railroad in that country but there is nevertheless a demand for the products of the country around Anlie-Ata. The wheat and the flour produced there are considered of the best.

The transportation to Tashkend, about 300 werst southeast of Anlie Ata is accomplished by means of camels. There are natives engaged in this work who provide the camels and the drivers. They undertake the proper and safe delivery of the goods and upon their return deliver the money obtained. Here everything must be done yet in confidence and it seems to go better than with many in our countries of culture blessed with thousands of legal provisions and safeguards.

A camel can easily carry five bags of flour, and with this burden he travels about 30 wersts a day. It may be asked where the flour comes from. It is made in a mill built at the Talas by Bro. Cornelius Wall, where he carries on his milling trade, not, ofcourse, according to the most modern methods though he is familiar with them, for the Leipsig journal, *The Miller*, finds its way even to the Talas valley in Turkestan. He has built for himself something of an elevator, an arrangement of which only a short time ago little was known outside of America.

Wood and stones they can fetch from the mountains. It costs only the transportation; but this is more then the Europeans would imagine, for the roads are fearful, hardly deserving the name. Up in the mountains there is plenty of lumber, and at one place there is an immense quantity of dressed stones as if gotten ready some time to build a great city. But there is no man living there and whoever wants such as mill stones, thrashing stones, or foundation stones, simply goes there and cuts out what he needs. The natives, who have many traditions from olden times have no explanation for the origin of this collection of stones. They remind one somewhat of the ruins of Nineveh and Babylon.

The climate there is good and healthy. The Lord has blessed our brethren there with large families and healthy children. The climate is much influenced by the high mountains which provide shelter against the rough winds from the north and east. The winters are mild.

The brethren settled in the vicinity of Anlie-Ata came, there as stated above to live in accordance with their belief, free from military service. They do not belong to that class who follow the lead of Nicholas Epp and looking for the immediate coming again of Christ, set their faces eastward and finally settled some 30 families strong in the neighborhood of the city of Chiwa, in the province Petro Alexandrowski. Quite a number of those around Anlie Ata belong to the Mennonite Brethren as they call themselves, but all worship together and they live in peace and harmony.

SUNDAY-SCHOOL CONVENTION PROGRAMME.

Programme of the Sunday school Convention of the Eastern District Conference of the Mennonite Church to be held in the Schwenksville Mennonite Church on Tuesday, August 10, 1897.

MORNING SESSION.

9.30. Song Service.
9.45. Devotional exercises.
9.55. Address of welcome, I. K. FREED.
Response, REV. N. B. GRUBB.
10.10. Organization.
10.30. "How to Interest Young Men in Sunday-School Work."
WILLIAM GRUBB, IRWIN H. BECHTEL.
11.10. "The Sunday-School as an Ally to the Home," EDWIN EBRET.
"The Home as an Ally to the Sunday-school," S. M. MUSSELMAN.
11.45. Collecting and answering of referred questions.

AFTERNOON SESSION.

1.30. Song service.
1.45. Business meeting.
2.15. "Evils Resisting the Influence of Sunday-School Work and how to Counteract Them," HORACE SCHANTZ, J. D. MOYER.
3.00. Infant Class Work,
a. Paper, ANNIE EBRET.
b. Drill.
3.45. Open Parliament conducted by A. S. Berky.
Topic, "The Sunday-School Convention, What it is and What it Should Be."
4.15. Question box conducted by U. S. Stauffer.

EVENING SESSION.

7.15. Song and praise service conducted by Rev. H. M. Clymer.
7.30. "Winning Forces," MAXWELL H. KRATZ.
Conference on the above topic conducted by S. M. Rosenberger.
8.05. "Indelible Work in Sunday-School Teaching," J. S. TAYLOR, PH. D.
8.45. Open Parliament or Note Book Review of the present Convention, conducted by Rev. A. S. Shelly.

Bring your Gospel Hymn Books along.

Come for the forenoon session and be interested in the beginning as well as in the end.

During the day the topics will be thrown open for discussion whenever time permits of so doing.

Schools that have a representation sufficient to render extra music are requested to come prepared even though it does not appear on the programme.

REV. W. S. GOTTSHALL,
ISAAC K. FREED,
REV. A. M. FRETZ, } Programme Committe.

A good man's life is always making some sinner feel ashamed of himself.

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

THE DEEDS OF THE DAY.

If we sit down at set of sun
And count the things that we have done
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost.

—*Selected.*

It happens very often that, to some Sunday-school workers, conventions or other gatherings where new and improved methods of work are discussed bring discouragement rather than encouragement. To carry out to perfection new methods, adequate ability may seem to be wanting, appliances and conveniences that appear to be necessary may not be at hand, and thus there seems to be such a serious handicapping that the persons in question are tempted to give up in despair. This should not be so. No doubt we should strive to put into practice new methods, if we think them good, as far as we are able to do so; but we must remember that all methods need first of all to be adapted to our peculiar circumstances, and that we have no reason to be discouraged if we can not put them into operation completely. Very often, too, obstacles that seem to be in our way may be surmounted, and our tact and earnestness of purpose are shown by the way in which we deal with these difficulties. If we have the consciousness that we are called to the work, and are doing our best in the face of all difficulties, our work will be stamped with the approval of a loving Heavenly Father.

Young people crave for companionship. It is natural for them to do so, for it is instinctive with the human race to seek the companionship of others. We look upon the life of the hermit and the inhabitant of the monastery as unnatural. Yet there are great blessings to be found in temporary and periodic withdrawals from the company of our fellow-men,—blessings which a great many young people of the present day especially, we fear, fail to receive because of the peculiarly strong inclination to be mingling continually with their associates. The value of moments spent alone in silent meditation, in prayer, or in Bible study can scarcely be over-estimated. The Master Himself set us an example when, as we learn, He at times withdrew from the multitude of eager followers. Beautifully suggestive along this line are the words of the hymn "Take Time to Be Holy," and every young Christian should hold the hymn dear, and strive to heed the admonitions it imparts.

A PRACTICAL ASPECT OF THE BIBLE

A study of the Bible reveals at once the fact that those elements universally acknowledged as indispensable in a prosperous business man are those pointed out as stepping-stones to earthly honor and success. Diligence, honesty, truthfulness, sobriety, and the fear of God, are repeatedly mentioned as constituting the only enduring foundation of a happy, useful, and prosperous life. Many of our practical business men realize this fact, and so take the Bible in preference to any other book as guide in the management of their affairs.

A young man just commencing business for himself wrote to the editor of the New York Tribune, inquiring how he could manage to prevent insubordination on the one hand, and make a decided success as an employer on the other, and asking, also, if he knew of any books that would help him, received the following sensible reply: "The best single treatise is the New Testament, next to this is the Book of Proverbs. The best business man we ever knew memorized the entire Book of Proverbs at twenty-two, and, when he became an employer himself, gave a copy of the book to every employee, with a friendly inscription commending it as an admirable business guide."

Here we have the clear testimony of a practical man to the great worth of the Bible as a guide in the management of business affairs. The same thing may be said of this book as of the godliness it teaches, it is "profitable unto all things, having promise of the life that now is, and of that which is to come." Even in material pursuits he will be much the gainer who makes the inspired volume his every-day counselor.

The Scriptures are designed, not alone to awaken faith and stimulate spirituality, but as well to fit men, in the best sense, for their career in this world. This feature is too often lost sight of in the more general belief that the Bible is designed wholly to teach the doctrines and principles of religion. To be sure, this is its chief aim, but as a repository of simple, practical maxims, helpful to our guidance in the discharge of our every-day duty, it is worth more than its weight in gold to any man. To him who daily consults its sacred pages it proves a veritable "lamp unto his feet."

REV. H. H. PARRY.

A TEST OF OUR LOVE.

It is related that a little girl often followed her father around when he came into the house, with this question: "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, "Child, why do you ask that question so much?" "Oh, father," she answered with tears in her eyes, "because I can't help it." It was love that put the question; and her readiness to undertake whatever he set her about was proof of the genuineness of that love. She wanted always to be doing something for her father. People sometimes are in doubt whether they love God or not. We will tell them how they can find out. Are you often asking your heavenly Father the same question this little girl asked her earthly father? Is it one of your first thoughts, "Lord, what wilt thou have me do?" And do you keep on asking because you cannot help it? It so fills your heart that it must come out. And you not only ask, but are on the lookout all the time to hear what he bids. This is the way to know whether you love God or not.—*Selected.*

THE PASTORAL WORK OF THE SUNDAY SCHOOL TEACHER.

As Sunday school teacher, we sustain the same relation to our classes that the pastor does to his congregation, and should feel the same care for the moral and spiritual welfare of those under our charge. Being responsible for a much smaller number than he, our intercourse may be more close and personal, and thus opportunity is given to influence our scholars in the formation of right opinions and purposes.

We may help them to cultivate a taste for healthful and instructive reading, and to choose their amusements wisely. We may teach them to love the church, and to regard it as their spiritual home, to this end promoting their acquaintance in the church, and urging regular attendance upon its Sunday and week-day services. We may foster the missionary spirit, and educate them to give intelligently and systematically, until they feel that they as truly worship God when giving of their substance as when offering prayer or praise.

As the aim of all Sunday-school teaching is to lead to Christ, and to build up in Christ, we should be always watchful for indications of interest. If we see such, we should endeavor, by note or tract or personal interview, to deepen serious impressions; and if we have gained the confidence of our scholars, there will be a readiness on their part to respond.

In seasons of special interest, we may hold class prayer-meetings, and appoint times when such as wish may meet us for conversation. It may be wise for us to report cases of interest to the pastor, and to consult with Christian parents.

However, times of special interest are occasional, and our ordinary pastoral work consists in so faithfully presenting the truths of the lessons as to arouse the impenitent, and to stimulate Christian scholars to greater fidelity and earnestness in the service of Christ.

If our intercourse with our scholars is limited to the hour in Sunday-school, and an occasional call at their homes, we shall know very little of their peculiarities of disposition; for the very fact that we sustain the relation of teacher and taught puts them under a constraint which disappears only upon a more intimate acquaintance. Therefore we shall find that the social element underlies, and is essential to, all efficient pastoral work.

An afternoon or evening spent with our scholars in our own homes will often reveal to us more of their character than months of ordinary intercourse. The knowledge thus gained will guide us in the application of the truths of the lesson, while our increased personal influence over them will give greater power to our instructions. The scholars, being better acquainted with each other and with their teacher, will feel less diffidence in giving the result of their own study, or in asking for light upon points which have puzzled them.

While cultivating the friendship of our scholars, let us remember that unless we set an example of consistent Christian living, familiar intercourse with them will weaken, if it does not destroy, our influence for good.

SOPHIA C. STEDMAN,
in Sunday School Times.

Arouse in the child the all-powerful sense of the universe, and the man will raise himself above the world; the eternal over the changeable.—*Richter.*

MISSION DEPARTMENT.

EDITED BY A. B. S.

Most of our missionaries and school superintendents have sent in their reports for the second quarter of the present year. These reports are in the whole of an encouraging nature, speaking of the slow but steady progress of our work.

Rev. and Mrs. R. Petter have returned from California the second week in June, and brother Petter is now again actively engaged among his Cheyennes at Cantonment. Sister Petter's health has not been very good since her return. She seems to be more relieved of her pulmonary troubles but is now suffering with malaria. It is hoped however that after the weather gets to be cooler her health will become better again.

Our Mission Board is earnestly striving to carry on its work without accumulating any debts. In order to do this one of two things is necessary; either the churches must furnish the necessary amount of money to pay the running expenses of the work or the work itself must be restricted so that the costs thereof remain within the limits of the amount contributed. In view of the hard times and the scarcity of money in the mission treasury, the Board has sought to reduce expenses as much as it possibly could without injuring the work itself. In this some of the workers have materially aided the Board by voluntary reductions from their salaries. Thus our brother H. R. Voth, missionary in Arizona, has lately requested the Board to lessen his salary by the amount of two hundred dollars a year. Such requests testify of a true missionary spirit, and are worthy of grateful recognition both on the part of the Mission Board and the Church. They should however not be taken as an excuse for giving less for missions than before. Our treasury is still in a depleted condition, and unless contributions are freely made it will be hard for the Mission Board to remain true to the principle of not incurring any debts. There exists a small deficit in our treasury even now, and in order to pay this and secure us against larger deficits in the future, it is necessary that special efforts be made to replenish the same. If all our churches and all mission friends would work together, each sending in periodical contributions, the necessary amount of money would easily be raised without being burdensome to any of them. A restriction of the work would thus never be necessary, but the work might be extended, and this too without incurring any debts.

FROM CHINA.

A lady missionary, a personal friend of the editor of this department of the MENNONITE, writes him a letter from Wu-hu, China, from which we give the following extracts:

Your letter of March 19th was a very pleasant surprise to me. I was pleased to hear from you, and also to learn that you like our little paper.*) We trust it will be a blessing in heralding the blessings of our Lord which He freely gives in heathen lands, as He does everywhere to those who trust and believe in Him.

*) *The China Alliance*, published in the interest of the China Inland Mission. ED.

Yet in contrast with the darkness and superstition around us His tokens of love and mercy seem more real and marked to us here than in the home land, and I believe the promise, "Lo, I am with you always" is peculiarly fitted for those who are isolated from the fellowship and communion of the brothers and sisters in the home land.

The Lord has blessed us as a mission wonderfully. When I came out here the first time in 1888, I was the first one of our mission here. Now we number 120. But it is not only in numbers the Lord has blessed us, but in many other ways—in opening up work, in supplying all our needs, etc., and at present the outlook for work is more encouraging than ever before. Not only do we see it but there is the conviction and assurance in our hearts that the Spirit is working mightily in the hearts of those around us.

I am at present in charge of the Training Home here. Three years ago we built a large home here to accommodate about twenty-five persons. Here those who come out stay for about a year and study under the care of the older missionaries, and become acclimated before going into the work. The Home is situated on a hill, two miles from the city and away from the unhealthy surroundings so common here in China. It is the only foreign-built house here and is also the sanitarium of the mission. We have people coming and going all the time, some on business, some needing rest and change, and if any get sick they are brought here if possible. It constitutes the Head-quarter of the mission—all money, mail and supplies are sent here and forwarded to the different stations.

In connection with the Home we carry on work for the natives. We have just completed a small chapel which in size and structure reminds one of a country school at home. Here we have a school and hold meetings for the women and have preaching on the Sabbath. We are rejoiced to have this new chapel and trust it will be the means of bringing many souls from darkness unto light.

May God richly bless you in your work is the wish and prayer of your sister in Christ.

M. A. F.

SUPERFICIALITY VERSUS THOROUGHNESS.

It is a fact not to be denied, that in our fast and easy going time there is a general lack of thoroughness in many different things. Superficialness is taking the place which should be occupied by thoroughness. This lack of thoroughness is nowhere more manifest than in many of the churches in our day. Much of the confessed religion of the present time is simply a motional religion without a thorough knowledge of the doctrine of Salvation and without a thorough change of heart wrought by the manifestation of the Spirit of God through the teachings of God's Word. That this is the case is manifest from the fact, that many who profess religion to-day, tomorrow fall away from their professed faith and return to their previous sinful mode of living. Had they been thoroughly converted from the error of their way unto Christ the shepherd and bishop of their souls, such a sudden falling away would be utterly impossible. A thorough conversion is not easily overcome, but superficial conversion with nothing but an emotional foundation, will not stand. The same may be said of conversions which consist in the adoption of outward forms without having experienced a change of heart. Such conversions have no value with the Lord and are frequently of but brief endurance.

It is this superficial religion that is doing more harm than good in our day. The religion which allows the professor to live in sin and to associate himself with the follies and vanities of the world. The religion which does not manifest itself in the life of its possessor, and which does not have its seat in a changed, renewed and purified heart of a true believer in Jesus Christ.

The same superficiality which is found in the churches of to-day, and which is deplored by all earnest, sincere, and thoroughly converted Christians, is also found upon many of the mission fields of our day. The Gospel is preached to the heathen and as soon as they become willing they are baptized and received as members of the Christian Church, with out having experienced a thorough change of heart and in many cases without even knowing what baptism implies or what is required of those who are the followers of Jesus Christ. Thus one of our own missionaries writes: "At —— they are baptizing all the time. Those baptized then come home, and what is more natural than that from —— out they are trying to preserve and keep them for themselves! Otherwise they apparently care but little whether these baptized ones still adhere to their heathen mode of living or not. This superficialness in religion possesses an attraction for the Indians and more especially for the younger generation of them. There is thus no necessity of acquainting himself with the depravity of ones own heart, no need of laying off anything. All that is required is to say, that one believes in the one true God, and this is comparatively easy. In how many and in what kind of other gods one believes besides the one true God, seems in material the same. Such a kind of work can we, *dare we* not do. Much rather should we labor for a whole generation without any visible success, than be satisfied with such a superficial religion."

A PATHETIC INCIDENT.

One night, while returning to Leicester from the village of Anstey, she saw a drunken man lying across her path. Hastily returning to the village she procured some hot coffee that revived him, and went back with him to Leicester. He kept a cocoanut shy, and with his wife and dying daughter, aged twelve, lived in a low lodging house. He signed the pledge, and prayed God to help him to keep it, and the sister regularly visited the family. She tried to teach the girl to read, and for this purpose bought a kindergarten fan, with grooves for letters, and a towpenny box of letters. The child learned to spell words with these letters. On calling one day she found the little girl lying dead in her little bed, the tiny hands folded over her bosom, and between them the fan, with the letters inserted, "i luv Im." The mother told how, when the child was close to death, she had wished to spell a message for the Sister, and had at first put "i luv n." The mother told her that Sister already knew she loved her, and would be far more glad to know that she trusted in Jesus in the hour of her death. So the child changed the letters till they read, "i luv Im." The mother begged the Sister to keep the fan as a memento, but she refused, and tied a text to it with white ribbon. Wherever the man and woman go, from fair to fair, the woman always hangs this up in her room, and both she and her husband are trying to follow the steps of the dying girl.

GENERAL CHURCH INTELLIGENCE.

The M. E. Church expended during the past year $38,888.67 for city missions in New York city.

The Indian population of the Dominion of Canada is said to be 122,000, of whom about 38,000 are Roman Catholics, and about the same number Protestants.

A number of well-known clergymen and others interested in religious work attended a conference in Pilgrim Hall, Boston, recently, for the purpose of considering the best means of enlarging and carrying forward the work among the Chinese of Boston and vicinity.

The American Tract Society has during the past year added 78 new books to the list of its publications. It had 180 colporteurs engaged, who during the year visited 135,065 families in 32 states and territories, Ontario and Manitoba. During these visits they found 9650 protestant families who had no Bibles.

A Christian and Missionary Alliance Convention will be held in Chicago, September 5th to 12th inclusive. Revs. A. B. Simpson, A. C. Peck, A. D. Purson, G. C. Gaberlion, W. H. Messinger, Stephen Merritt, A. C. Worrel and other fourfold Gospel teachers, missionaries from foreign fields, noted Evangelists and Christian workers are expected to be present.

The Methodist Episcopal Church South has a membership of 1,450,000, with 5500 itinerant ministers, 13,000 Sunday-schools, 101,000 officers and teachers, and 820,000 S. S. scholars. Their Epworth League has a membership of 117,000, with 3100 local organizations. The church sustains 139 institutions of learning, which in the aggregate are patronized by 16,000 students. Missions have been established in China, Japan, Corea, Mexico and Brazil. During the past year the church contributed the sum of $241,000 for missionwork—a sum equal to about 16½ cents per church member.

Rev. Amos Herr, one of the oldest and most promiuent Mennonite ministers, died at his home near Lime Valley, Lancaster county, Pa., on June 19th, at the advanced age of 81 years, 3 months, and 27 days. Brother Herr was a man of more than ordinary practical intelligence, and for many years occupied an influential position both in church and in secular affairs. He was the first one to introduce English preaching in the Mennonite churches of his county; he was an early advocate and one of the first organizers of Sunday-schools, and in general took a live interest in works of reform and progress as the necessities of the times demanded them.

Few will question the statement that George Müller stands out as the one Christian of our generatiou, who, above all others, has proved the power of prayer. During the sixty-two years of his counection with the Orphanage at Bristol, England, he has received, without direct solicitatiou, the sum of six millions and a half of dollars, or an average of over $100,000 a year for its support. The whole history of the enterprise is a striking illustration of depeudence upon God for the supply of temporal needs under special conditions. The secret of prevailing prayer is a surrendered will and life, and there can be no doubt that every Christian who is truly yielded to God, to be and do what He requires, can become a prince with God.

The workers of the Chicago Hebrew Mission, under the leadership of Mr. Wm. D. Ogg, Missionary, began open-air meetings amongst the Jews in the north-west side of the city. The first meeting, held on the corner of Division Street and Ashland Avenue, was attended by hundreds of Jews, who listened in a very respectful way as both gentlemen and ladies presented the claims of the Gospel to them. Aggressive work of this kind will be carried on in several parts of the city during the summer by the mission band, if God so wills.

According to a report recently published the Brethren Church (Moravians) has a membership of 124,051, which are distributed as follows: Germany, including Bohemia, 9081; Great Britain, 5714; North America, 20,895; native baptized members upon missionfields, 88,265, and native missionaries 100. The Church has 132 mission stations, in the followiug places: Greenland, Labrador, Alaska, among the North American Indians, West Indies, Musquito Shore, Demerara, Surinam, South Africa, German East Africa, Australia, and British India, upon which 217 male, and 189 female missionaries are at work.

Ex-Bishop Becker voiced the p sition which the United Brethren in Christ Church (Radical Wing) holds toward secret societies when he said: "Let it be distinctly understood that our position on the subject of secret societies is unalterable, and that under no circumstances will we receive as members those who are affiliated with them. For if we do not expect persons who are members of other religious bodies to become members of our church until they have given up their former church relations, surely we cannot consent that any who owe allegiance to these unfruitful works of darkness shall at the same time be united with us."

SPIRITUAL ACTIVITY.

We have no faith in the Christian activities which are not the outcome of spiritual life—related to it as the fruit to the root. Too many of our enterprises, philanthropic, social and missionary, lack the genetic connection with the root of faith. We are persuaded into undertaking them; we think that it is the proper thing to do, or we seek to make up by outward stir and bustle for the lack of a deep inner life. Thus it happens that many of our enterprises are overlaid upon the life of the churches instead of being the spontaneous outcome of Christian principles and impulses. The best way to train a church to genuine devotion to work of philanthropy, of evangelization and of Christian beneficence, is to inculcate the spiritual life from which these activities legitimately spring. You cannot make summer come by tying buds on the trees, but when the sap rises through the trunk and the branches the buds and summer come together. By dint of entreaty or appeal you may get a church to take on this or that Christian activity. But when spiritual life deepens and strengthens, the church passes out of its coldness and neglect, and with that change all gracious and appropriate activities appear as fruitage.—*Watchman.*

MARRIAGES.

DAVIDHISER—STAUFFER.—On July 17, 1897, at Schwenksville, Pa., by W. S. Gottshall, Harrison B. Davidhiser, of Pottstown, and Ida H. Stauffer, of Bergey, Pa.

DEATHS.

BERGEY.—On May 15, 1897, near Kulpsville, Pa., Elmer, son of Daniel and Catharine Bergey, aged 14 yrs., 5 mos. and 8 days. Interment at Towamencin Mennonite-meeting house. Services at the house by Christian Allebach and at the church by W. S. Gottshall.

BERGEY.—On June 21, 1897, near Kulpsville, Pa., from the effects of a fal from the hay wagon, Daniel Berger, father of the above, aged 60 yrs., 4 mos. and 17 days. A large concourse of relatives and friends attended the funeral at Towamencin Mennonite-meeting house. Services at the house by W. S. Gottshall in English and at the church by Christian Allebach in German.

ZETTY.—On June 21, 1897, at Zion's Hill, Pa., Catharine Zetty, *nee* Shelly, widow of John Zetty, aged 75 yrs., 8 mos. and 22 days. On June 26th her remains were laid to rest at the East Swamp Mennonite church. Funeral services were conducted and funeral sermon preached from Ps. 55: 14, by A. B. Shelly.

GEISINGER.—On June 28, 1897, in Philadelphia, Hannah, widow of Abraham M. Geisinger, aged 82 yrs., 10 mos. and 3 days. Interment was made at the Saucon Mennonite church on July 2nd, where A. B. Shelly preached a funeral sermon from 2 Tim. 4: 18. Funeral services were conducted at the house by N. B. Grubb.

CONTRIBUTIONS.

For the Mennonite Home, Frederick, Pa.

From Springfield congregation $12.68; members and friends of Saucon congregation as follows: Henry Sell $1.00; Oscar Moyer $1.00; Mary Urmy $1.00; Susanna Landis $1.00; Anna E. Swartz $2.00; Lavina Brunner $1.00; Anna Brunner $1.00; Miss Elizabeth Funk 25c.; Mrs. Jacob Geissinger 25c.; Mrs. Elmer Beck 25c.; Mrs. Charles Beck 25c.; Mrs. Wm. Geissinger 25c.; John Clymer 25c.

Gratefully acknowledged,
J. L. BAUER, Fin. Sec.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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AMEN

BY F. G. BROWNING.

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these,
But I can say
That I would rather walk this rugged way,
If Him I please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun.
But then I know
God lives and loves. And say since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit such things to be,
When he is love.
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below
Sometime, somewhere.

I do not look
Upon the present, nor in Nature's book
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait.

I may not try
To keep the hot tears back; but hush that sigh,
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen."

A BIT OF CHURCH HISTORY.

BY I. K. FREED.

Read at the Schwenksville Sunday-school Convention.

In the time of Paul and his co-workers, the church was very simple in its ceremonies, preaching was conducted from house to house, and no church buildings were found until A. D. 175 The first attempts at union of church and state, which was the principal cause of all religious persecution, was made in the beginning of the 4th century by the Emperor Constantine, when the Catholic Church was actually formed. It is a great error to suppose that all the orthodox churches were so ignorant of the genius of their religiôn as to consent t› the corruption of it into a worldly establishment. Under the leadership of one Leo, the innovations of Sylvester, Bishop of Rome, were sternly opposed. These so-called puritans were severely persecuted from time to time and forced into retirement. When they reappeared and preached their principles with boldness and success they were generally called a new sect, though in reality they were the same people. The same great principle of attachment to the word of God and determined adherence to the simplicity of its doctrines, disciplines, institutions and worship, in opposition to the innovation of a secular spirit and policy on the one hand and of false philosophy or pretended apostolic tradition on the other, may be traced under different names according to the age and country. In 1017 a discovery of them was made in France, a council convened and missionaries and their converts (many of whom were acknowledged respectable people) and a few of the regular clergy, were burned alive.

As early as 1100 they began to be called Waldenses, and were found living in the valleys of the Alps and Pyrennees, where, age after age, they found an asylum from the tyranny of the church of Rome. Their principles were powerfully advocated and extended among the most intelligent classes from 1110 to 1168. They were condemned by a Roman council and fearfully persecuted. Peter Waldus, a rich merchant of Lyons, France, whose labor, learning, zeal and liberality greatly extended their principles, joined their ranks in 1160. Soon after, the Bishop of Lyons vigorously opposed him but without success, for the purity and simplicity of the religion which these good men taught, the spotless innocence that showed forth in their lives and actions, appeared so engaging to all who had any sense of true piety, that the number of their followers daily increased. They founded assemblies, first in France, whence they propagated their sect throughout Europe with incredible rapidity and with such invincible fortitude that neither fire, sword, nor the most cruel invention of merciless persecution could dampen their zeal or effectually ruin their cause. They did not aim to introduce any new doctrines into the church, no new articles of faith into its creed; all they aimed at was to reduce the forms of ecclesiastical government and the manner, both of the clergy and the people, to that amiable simplicity and primitive sanctity that characterized the apostolic age and which appear so strongly recommended in the Bible. They claimed that the Roman church had degenerated under Constantine the Great. They adopted the "Sermon on the Mount" as their moral guide and consequently condemned in their sect all war, suits at law, all attempts at acquisition of wealth, the infliction of capital punishment, self-defense, and oaths of all kinds.

Among the host of writers on *their* mode of baptism, but one, Wall, lays claim to infant baptism. Those people read the entire Bible in their native tongue as early as the 14th century, and parts of it in the 9th century J. N. Brown, D. D., says it is generally acknowledged that the Waldenses were the witnesses for the truth in the Dark Ages and that they gave the first impulse to a reform of the whole Christian church. Luther, in his appeal to the German nation for educational reform, speaks of their doctrine as being perfectly pure. Wiclif, a man of wonderful ability, translated the entire Bible into English in 1382, preached powerfully for the old evangelical truths and against popery, and it is said that half of England at a time believed his teaching. "Wise men," said he, "leave that as impertinent which is not plainly expressed in the Bible;" consequently, he rejected the authority of the Roman church, Episcopacy, and infant baptism.

A new expounder of the truth as held by the old evangelical sects, the anabaptists, the Waldenses, as they were variously called, was Menno Simon, born in Friesland, 1492. Reared a Roman priest, after preaching two years he read the Bible in the original and soon found that he was in error, and was soon known as an evangelical preacher in a Catholic pulpit. In 1531 he was brought to deep reflection by the martyrdom of Siche Snyder, a near neighbor and a very devout man, for the unpardonable sin of renewing his baptism. He had never heard of a second baptism, hence he diligently searched for *proof* on the Catholic, or infant, baptism in the word of God and in the writings of Augustus and others, but in vain; nor had he any better success in the Holy Scriptures. Shortly after, he became an old evangelical preacher, did valuable service in founding many churches in Holland as well as in Europe generally, and died in 1559. There has at times been a question as to the relation of the Waldenses and the Mennonites of Holland. Hannibal, the great conqueror, complained that the Romans, his enemies, wrote his history. Such indeed to a great extent has been the case with these people; but a denomination must be judged by its principles, not by its slanderers. A committee to solve this question was appointed by the Dutch state church in 1812, with the following verdict: "The baptists, formerly called Anabaptists, and latterly Mennonites, were the original Waldenses." As to Menno, Hertzog's German Encyclopedia, a standard church authority, thus treats of him: "The ground from which Menno proceeded was not as with Luther, justification by faith, or as with the Swiss reformers, the absolute dependence of the sinner upon God in the work of salvation; but the holy Christian life in opposition to worldliness was the point whence Menno proceeded and to which he always returned. In the Romish church we see the ruling spirit of Peter; in the Reformed Evangelical, of Paul; in Menno we see arise again James the Just, the brother of the Lord. Luther's conception undoubtedly was that of a state church. It was in accordance with the spirit of his times, the religious temper of his age. Menno Simon had a scheme equally grand, more devout, and of more exalted piety. He saw the north of Europe the home of haunted sects. He saw in these, or thought he saw, the outlines of the ancient religion, obscured and distorted, it is true, by the traditions in which it had been preserved, but consonant still with the teachings of Christ the Redeemer as he expounded them to the multitude on the sea of

(Continued on Page 96.)

THE SUNDAY-SCHOOL AS AN ALLY TO THE HOME.

EDWIN EHRET.

In considering the Sunday-school as an ally to the home we must first note the object of the Sunday school and its claim as an auxiliary to the church. It is only as these points are brought to mind that the connection between the Sunday-school and the home becomes apparent. The Sunday-school has not been designed to take the place of the home—its object is not to relieve parents from their responsibility for the religious instruction of their children—the family was ordained of God for this purpose and nothing can take its place.

It is well to note just at this point that God's plans never clash; God has for all time assigned to certain agencies the right rearing and training of the human race, and no subsequent manifestations of His will has changed or lessened the responsibility or the usefulness of these first agencies. When God created man, God ordained the family for the good of man and for the glory of God. His divine injunction to parents was and is, "These words which I command thee, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house," Deut. 6: 6–7, and then in Deut. 32: 46–47, we find these words, "Command your children to observe to do all the words of this law—For it is not a vain thing for you; because it is your life." Thus the family was the first agency ordained of God for the religious training of the race and for the first fifteen centuries or more no agency of God shared with the family the responsibility and the privileges of that exalted mission But the family did not prove faithful to the trust committed and after the flood we find that God gave to his Church a certain part of the responsibility for the right rearing of the race which was formerly enjoyed so absolutely by the family, but while a portion of this responsibility was placed upon the Church, it was done without in the least lessening the responsibility of the family as previously imposed on it. H. Clay Trumbull ably shows that Abraham was a teacher before he was a parent—he had at least 318 instructed retainers and he was a better parent for having been a teacher.

Of the days of Moses it is declared in Duet. that the Lord's command for all Israel at certain stated periods was, "Assemble the people, the men and the women and the little ones and the stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God and observe to do all the words of this law; and that their children which have not known, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" And so it was that the Church School in its germinal form was brought into the world to make the family what it should be.

But it is hardly necessary to follow this line of thought any further. Suffice it to say that the Sunday-school has taken the place of the Church School in its responsibility for the religious instruction and training of children, or rather it might be better to say that the Sunday-school of the present day is a wise and necessary adaptation of the Church School to the needs of our time. And with the growth of the Sunday-school the standard and character of family life has advanced and improved. How could it be otherwise, for its fundamental principles are in full accord with the very purposes of Christianity. It seeks to make *Christian* men and women, to purify society, to save souls and to win the world for Christ. Its purpose is to direct the development of the religious nature of souls and lead them God-ward.

There can certainly be no grander object than this, and as a result its influence has been powerful and has made itself manifest everywhere ever since its inception a little over one hundred years ago. Nowhere has its influence been felt to greater good than in the home. It is the home where youth receives its first impressions and first training. It is in the home generally where youth is first prepared for the daily duties of life, and therefore it necessarily follows that any agency which tends in any way to aid in this foundation, as it were, is deserving of the heartiest support and cannot but be fraught with the most desirable results. That the Sunday-school is such an agency has been proven time after time, and it has been found from experience that in communities where the Sunday-school is fostered and encouraged, the children are not only the better for it in every way, but the influence thus exerted has shown itself in the increased earnestness of the religious life in the family.

In the first place the Sunday-school is an ally to the home in the training of the child itself. Receiving as it does in the Sunday-school instruction in the word of God, it cannot be otherwise but that the teachings contained in the Word will in time indelibly stamp themselves upon the mind and in the heart of the scholar, moulding themselves into his character and thus become a part of his early life. It is a fact well known to all that the very training which one receives in the Sunday school has often been the means of enabling one later on in life, to resist to the utmost, temptations of the worst form.

The Sunday-school also exerts a powerful influence upon the children, because of the number of associates or children of like capacities as themselves with whom they are brought in contact. This is a decided gain to the child, not only as promoting enthusiasm in the school as a whole, but also as aiding and quickening the mental perceptibilities of the individual scholar.

A child yearns for associates from its very infancy and we have no greater means of instructing and impressing certain truths upon the child than is to be found in the sympathy and stimulus of numbers and no parent, however wise and loving, can supply this lack in the family.

It ofttimes occurs that a child on coming home from Sunday-school is full of interest in an important thought which has been conveyed to him by a fellow scholar, by a school exercise, or which has been impressed on his mind in some other way. No doubt this has often caused surprise to the parent, because that thought very likely has been emphasized to the child by the parent at home repeatedly but without in the least making an impression. We must admit that a child can never be as well taught and trained in the home alone as in conjunction with the Sunday-school.

In this busy world of ours, in the hurry and flurry of our day, the study of the Bible is almost and often altogether neglected in the family. Chapter after chapter may be read from time to time but this is not Bible study. And in this case the Sunday school has come as a divine messenger and help to the home in securing to the child at least some intelligent knowledge by systematic study of the Word of God. This in itself is something not to be overlooked, and even in families where religious instruction forms an important part of the home life, it cannot prove to be otherwise than helpful. In connection with this line of thought on Bible study, it might also be said that one of the most potent commands in the Bible, and a truth which the Sunday-school likewise holds up before its scholars at all times is obedience to God. This obedience once inculcated in the minds of the children most naturally extends to implicit obedience to parents and with obedience, faithfulness and love and the numerous other qualities which go to make a Christian life.

Having considered the influence which the Sunday-school has indirectly upon the home through the individual training of the children, we will now briefly treat of the Sunday school as an ally to the home itself

The Sunday-school has purified the atmosphere of the home in more instances than one—it has proved a means of bringing God's word and His teachings into homes which before were without it and not only that but it has raised the standard and improved the character of family religion where it already had a place.

The mere fact that children attend the Sunday-school brings the subject of religion, week after week, before the minds of the parents and is a standing admonition that the fear of God should be the law of the household. What the children learn at the school they naturally speak of at home, and, in many cases they eventually become teachers of the true and witness for the right in the family circle.

Through the children attending the Sunday-school the parents are ofttimes led to attend the services; indeed there are many instances where children have been the means of bringing parents into the church who, while perhaps not unbelievers, were nevertheless non-church goers, and who of themselves would never have sought the place of worship.

Many homes have thus been brightened through the influence exerted by the Sunday-school and in place of what was formerly darkness there has come that light and peace and joy into the home, which God alone does bestow.

A lady was filling a mission box for India, when a child brought her a tract and put it in the box. The tract was afterward given to a Burman chief and it led him to Christ. The chief told the story of his new God and great happiness to his friends. They also were led to believe and cast away their idols. A church was built in the neighborhood and a missionary was sent for. Fifteen hundred converted from heathenism was the result of the little seed.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know —*Charles Kingsley.*

The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns, whose reliance on truth, on virtue and on God is most unfaltering.—*Seneca.*

THE HOME AS AN ALLY TO THE SUNDAY SCHOOL.

S. M. MUSSELMAN.

It is needless to say that in order that the home may be an ally to the Sunday-school, it must have the same aim in view as the Sunday-school. The principles and interests supported and upheld in the home must be the same as those supported by the Sunday school. For example imagine, if you can, the United States once more to go to war with Great Britain and should again obtain France as her ally. She would expect France to fight for the United States and against Great Britain But imagine on the other hand that France would turn against the United States and cast her influence with Great Britain, she could no longer be the ally of the United States. Just so with the home and the Sunday school. As long as the home encourages and supports only such interests and principles that will tend for the upbuilding of the interests of the Sunday school, so long it will be a worthly ally of the Sunday school But as soon as the home encourages any principle or any interest which by its influence will be directly or indirectly detrimental to the growth of the Sunday-school and its influence, just so soon the home ceases to be an ally but becomes any enemy in ambush. Thus the home can be an ally of the Sunday-school, but as such, its influence must be in harmony with the influence of the Sunday school.

It is hard to realize what a great and lasting influence the home training has upon a person. It is the lesson learned there that is the most lasting. Impressions received in the simple atmosphere of the home in childhood and under the anxious care and admonition of a loving Christian mother has laid the foundation of many a noble character and moulded its development. A foreigner having visited our country has said that the grandest thing he saw in our country was not the Niagara Falls, not Talmage's sermon, but the Christian homes of the land. The grandest institution in this whole country is the Christian home. The influence of such a home upon the life and character of the individual is great. Next to the influence of the home seems to be the influence of the Sunday school. The Sunday school has done good work without the sympathy and help of the home, but how much more good is the school able to do if the home casts her influence in the same direction and both go hand in hand working for the same aim and upholding the same principles. The Sunday school and the home should go hand in hand both being such mighty influences in the lives of man.

The Sunday school needs the alliance of the home. We are glad to represent districts and neighborhoods where the home is in perfect sympathy with the Sunday school. But there may still be a difference between being in sympathy with the Sunday school and being an ally to the work. It seems as though it were possible for a home to be in sympathy with the school and at the same time by some indirect way cast its influence in the opposite direction.

There are many parents who simply send their children to the Sunday school but feel that it is not the place for themselves. They probably are in sympathy with the Sunday school and its work but by their example they implant into the minds of their children the idea that the Sunday-school is the place for little folks but not for grown people. Here may arise the question which has puzzled many an anxious Sunday-school worker, how to keep the young people in the Sunday-school.

Our teaching will not have the desired effect if the children do not see the lessons taught them in the Sunday school lived out in daily life at home. We teach a high regard for the Sabbath. Yet there has been a letting down in this commandment Already way back in the beginning God gave the command to keed this day holy. In our day instead of a *holy* day it is made a *holiday*. The day has become a day for picnics, excursions and social gatherings This sabbath has become a serious question and the home and the Sunday school must join hands and stand for this day. But how can the Sunday school urge the importance of keeping this day holy so long as the Sunday excursion is supported in the home or the Sunday paper finds a reader there every Sunday. But you say the Sunday newspaper is printed on Saturday, so what is the difference between the Sunday and the weekday paper. But look at its contents, from eight to ten pages of fun. The trashiest of the trashy stories are laid over for the Sunday issue. Fine Sunday reading isn't it? It puts the people into a good condition to take in a sermon after having read those papers.

Mr. Moody said the other week that he did not believe that the angel Gabriel himself could move an audience after they had read the Sunday paper.

How can we expect the scholars to grow in love for God's word when at home the dust is allowed to collect upon the family bible and they hardly hear it read week in and week out.

In this way it seems the home may be in sympathy with the Sunday school and its work and yet cast their influence in an opposite direction. But there are, thank God, many homes in our land and right around us that are rightful allies of the Sunday school. Christian homes which are the stronghold of our country. Homes that are the pillars of the church and the Sunday-schools, and on which the work of Christ rests, homes which have become the cloisters of right living. Would that in every home in the simple atmosphere of daily life there might be written the grand motto, "Jesus Only," then it could be said that they are true allies of the church and Sunday school.

August 10th; 1897.

THE VALLEY OF FRANKNESS.

There is no safety in the practical dealings in life between men and women like clear, distinct, persistent frankness. The man who has nothing to conceal and who conceals nothing never has to make any explanations, and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude towards us; they ought to be determined by our own individul convictions. It ought to make no difference how we are treated by others so far as fustice, frankness, and courtesy are concerned. It is astonishing how the crabbed temper yields when it is treated with uniform courtesy and consideration; how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our relations with others, we dispose at once of half the difficulties which are likely to rise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better as a matter of policy to treat others steadily from a stand-point which we have taken as a result of conviction than to continually adjust ourselves to the standpoints of others. Respect, consideration, frankness, and courtesy are rarely lost when they are infused into our social and business relations. In the exact degree in which we are governed by these qualities and express them do we make ourselves not only effective, but distinctly uplifting in our influence upon others.—*Pres. Review, Toronto.*

OPEN-AIR PREACHING.

The United States have been slow to follow the example of Great Britain in using this method of reaching the multitude. Here and there in the great cities on a Sunday we may occasionally see a man preaching to a small group, but until recently no organized effort has been made to carry the gospel in this way to those who do not go to church. There is now, however, an Open-Air Workers' Association. In calling a conference last spring to further this work the following arguments were urged. It is estimated on good authority that forty million persons in America do not attend any church. They receive erroneous teaching in many forms, and far too many have already been overcome by the infidelity, anarchy and crime which abounds in much of the literature they read. They will die without the gospel unless it is speedily carried to them. They are our townsmen, our neighbors. As they do not come to church, should we not go to them? Could we not with advantage transfer some in-door services to the open air, on the church steps? By so doing no duty or privilege will be neglected and a larger number will be blessed by the service. It is also Scriptural. From Sinai to the Sermon on the Mount, the recorded sermons were mostly preached in the open air. Jesus performed his miracles and gained his discipies while engaged in out door ministry. Paul seized the opportunity to preach on the steps of the castle. The reformations under Wycliffe, Luther, Wesley, and Whitefield owed their success to the effectiveness of this method of reaching the multitudes.

There is great danger in ungoverned feeling. There are persons more highly gifted with fine delicate sensibilities than others; they are not moved to action like others by convictions of the intellect or by a strong sense of duty; they can do nothing except through their affections. All this is very precious, no doubt, if well used; but just in proportion as feelings are strong do they require discipline. The temptation is great to indulge from mere pleasure of indulgence and from the admiration given to feeling. It is easier to gain credit for goodness by a glistening eye while listening to some story of self sacrifice than by living a life of justice, mercy, and truth. And hence religious life degenerates into mere indulgence of feeling, the excitement of religious meetings or the utterances of strong emotion. In this sickly strife life wastes away, and the man or woman becomes weak instead of strong.—*F. W. Robertson.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY,
S. M. ROSENBERGER, } *Publication Committee.*
A. S. SHELLY,

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QUAKERTOWN, PA., SEPTEMBER, 1897.

At about the same time that these pages go into print, Monday, Aug. 30, the first anniversary of the formal opening of the Home at Frederick, Pa., will be held. With favorable weather it is expected that there will be a large gathering of those interested in the work of the institution. We will be in better position to say more about the event in our next number.

A Sunday school assembly under the auspices of the Pennsylvania State association was held in Ringing Rocks park near Pottstown from August 23d to 27th inclusive. The exercises throughout were characterized by a marked degree of spirituality. Preeminent in this line were the talks of Rev. C. E. Hurlburt of the Philadelphia Bible Institute, on the subject of "Knowing God," as also his talks on How to prepare and how to teach a Sunday school lesson. A number of the Sunday school workers of our surrounding schools were in attendance.

The brethren J. S. Lehman, Abram Kolb, and Daniel Jantzen, all of Elkhart, Ind., who are on a trip east and south, made a stop over with the brethren in Philadelphia and then took in the Schwenksville Sunday school Convention. We think they will bear us out when we say that they not only took in the convention but that the convention also took them in with a hearty welcome. Their presence and their words spoken in participation in the exercises were much appreciated. Old acquaintances renewed and new acquaintances formed with brethren in the faith bring great profit in mutual encouragement and in strengthening our zeal in the cause of the blessed Master.

This issue of THE MENNONITE may rightly be called the Schwenksville Convention number. Those of our readers who attended that convention will, we believe, read with interest the full report and some of the papers that contributed to the excellence of that program; and as to those who were not there, it will be but fair to give them a part of the feast which they missed. True, the latter class of readers are at a disadvantage at best, as the seasoning—the salt, the pepper, the allspice—of vocal and physical emphasis, of breezy parentheses in the way of friendly word encounters, and of the devotional as well as the social features, all this can not be given in cold type, but must be supplied by the reader as best he can either from memory or by the imagination. The unanimous verdict of those present, as far we heard it expressed is that it was a good convention. May this be borne out by results in our schools. Let each one determine to put into intelligent practice at least one good suggestion received. To be hearers and not doers is to merit condemnation. To him who knoweth to do good and doeth it not to him it is *sin.*

PROCEEDINGS OF THE EASTERN DISTRICT SUNDAY-SCHOOL CONVENTION.

The twenty fourth annual Sunday school Convention of the Eastern District Conference of the Mennonite Church, was held in Eden Mennonite Church, Schwenksville, Pa., August 10, 1897.

The convention was opened at 9.30 A. M. by the President. Rev. W. S Gottshall, with a song service and devotional exercises, consisting of reading a Scripture passage, prayer and singing.

Mr. I. K. Freed, superintendent of the Schwenksville school, received us warmly with an address of welcome, in which he dwelt upon church history, which proved very interesting and which was considered an entirely new feature to start with. It was one of the many new features which we found at Schwenksville during our stay and all proved themselves very successful. The first thing to attract our attention was, that the programmes were printed on fans, thus serving to keep us cool at the same time. We also found that we were going to be entertained differently. The basement of the church had been altered into a dining room, where sumptuous meals were prepared for dinner and supper, to which all did justice to such an extent that the women of the Schwenksville congregation could feel we all enjoyed it. The address of welcome was responded to in well chosen words, by Rev. N. B. Grubb, who years ago had been superintendent of the Schwenksville school and later pastor of the congregation. He expressed his joy in being assembled in convention in his old home and former field of labor.

Organization was effected by re-electing Rev. W. S. Gottshall, president, and Rev. J. S. Moyer, treasurer. Horace W. Schantz was elected secretary. The newly elected officers took their respective places and the work of the convention was resumed. Rev. A. S. Shelly, who was to conduct an open parliament on note book review, at the close of the convention distributed note books. Mr. Wm. M. Gehman was appointed to collect the reports of the different schools and form them into a tabulated summary. The secretary was informed to send blank reports to each school a few weeks before the next convention. Rev. Grubb introduced to the convention Rev. J. S. Lehman, business manager Mennonite Publishing Company; A. B. Kolb, editor *Herald of Truth;* and D. F. Janzen, editor *Mennonitischen Rundschau,* all of Elkhart, Indiana.

In the absence of William Grubb, to whom the first topic, "How to Interest Young Men in Sunday-school Work," had been assigned, Mr. Janzen read his paper. [For this paper see Young People's Department on sixth page.—ED.]

Irwin Bechtel followed. "Some boys leave school because few superintendents are qualified mentally, spiritually and socially; and as a result schools are not well conducted as to variety of exercises, as to interest of matter presented and manner of presenting. Make use of the festival days, such as Christmas or New Year, Easter, Children's Day or other special occasions and arrange to have some appropriate exercises different from the regular programme or in connection with the same, so as to have something out of the regular routine."

The general discussion was opened by W. M. Gehman. He said, "Parents should take part in Sunday-school work and there would be no trouble with children." Rev. H. M. Clymer asked, "Would it be best to have ladies teach young men and young men teach classes composed of ladies or not?" A lively discussion followed. Rev. A. B. Shelly said, "It depends not upon the sex but the spirit of the teacher." Mr. Snyder remarked that women had a stronger persuasive power than men N. B. Grubb thought "a woman consecrated to a work was more wholly consecrated."

After singing a stanza, the second topic, "The Sunday school as an Ally to the Home," was taken up by Edwin Ehret [See paper in another column.—ED.]

"The Home as an Ally to the Sunday-school" was taken up by S. M. Musselman. He said, "It is hard to realize the effects of the home training upon the child. Many characters are modeled by the mother. Christian homes are the strongholds of our nation. The home may be in sympathy with the Sunday school but yet not closely allied. The teaching of the home and Sunday-school must go together. There should be a high regard for the Sabbath. There must be no letting down of the same. It should not merely be a holy day but a holiday. Parents set bad examples by having Sunday newspapers in the home. If dust is allowed to collect on the family Bible the home can not do the work expected of it. Homes must uphold the principles of the Sunday school and urge them on and there will not be much trouble in interesting young people in the work. The one motto should be, 'Only Jesus.'" A discussion followed, in which the home department of the Sunday school was brought up and explained. After answering of referred questions, some announcements, and a song the forenoon session was closed.

The afternoon session was opened with a song service and business meeting. The first business transacted was choosing Bally as the place for next year's convention. It was decided that the afternoon collection should be for the convention and the evening collection for Home Mission. The chairman appointed Messrs. J. D. Moyer, Irwin Bechtel and M. H. Kratz as a committee on resolutions and A. S. Shelly, W. M. Gehman and S. M. Rosenberger for next year's program committee. He also presented a greeting to the convention from Bro. J. B. Baer, which was received and responded to with joy. After singing "Behold What Love," A. S. Shelly made a motion that the chairman appoint a committee of three to select music for the convention's future use. Rev. Gottshall appointed A. S. Shelly chairman of the committee with power to procure two associates.

The first topic, "Evils Resisting the Influence of Sunday school Work and How to Counteract Them," was taken up by Horace W. Schantz. "The choice of persons for officers and teachers whose conduct is contrary to the teachings of the Sunday-school or who are unqualified, is one of the greatest evils resisting the influence of Sunday-school work. The walks of Sunday-school workers must be harmonious with the principles which they try to expound. Little may resist much. One bad example set by a Sunday-school superintendent may resist all the influence of the Sunday-school for a whole year. There should be a marked difference between Sunday-school workers and the outside world or it will baffle the moral power of the Sunday-school to an inconceivable extent. Another serious mistake and one which is perhaps a greater obstruction to effectual Sunday-school work than any other, is the method by which some Sunday-schools raise money. The home is often a hindrance to the influence of the Sunday-school in that there is too much discord and too little harmony between it and the Sunday school. To counteract this, more strenuous efforts should be put forth to lead parents into the Sunday-school. With zealous solicitations this may in many cases be effectuated."

The second paper was read by J. D. Moyer. He mentioned "lack of reverence for the Sunday-school" as the first evil. "God said to the people of old, 'Reverence my sanctuary.' We make a little change in the phraseology so that it will apply to the Lord's sanctuary as it is constituted in our time. The command then reads, 'Reverence my sanctuary in all of its divisions, the church and her branches, the Sunday school and the Young People's Society.'

Perverted home influences.—Statesmen regard the American home as a tower of strength for the preservation of the nation. What the home can do for the government, it may do for the church. Unfortunately the home at the present time is perverting its influence somewhat. It leans to a greater degree to the material than the spiritual side of life.

Indolence.—"I look upon indolence as a sort of suicide,' said Lord Chesterfield, writing to his son; 'for by it the man is effectively destroyed, although the appetite of the brute remains.' The average worker goes to Sunday-school and frankly confesses before the class a lack of preparation of the lesson on his part. When the conscience, that great record of our lives, will unfold before us, we shall all tremble at the sight of the long row of sins charged against us under the caption, Indolence."

N. B. Grubb said, "One of the worst evils is the bicycle and it should be counteracted either by a pledge or compulsion." He wished that all might read the book, "How Christ Came to Church." W. M. Gehman considered the Sunday newspaper the next evil to the bicycle.

After a song, Miss Annie Ehret's paper on the second topic, "Infant Class Work," was read by Miss Annie J. Allebach. Miss Ehret had prepared a very interesting paper and it clearly exhibited her ripe experience in the work. Instead of the drill for which the programme called, Mrs. A. M. Fretz read a second carefully prepared paper. This was followed by a trio by three little girls. After discussing promotion from the infant class to the main school and infant class teachers, Misses Elsie Bechtel and Florence Shelly rendered a duet.

Owing to the absence of A. S. Berky, the open parliament on "The Sunday-school Convention, What It Is, and What It Should Be," was conducted by the chairman. H. M. Clymer said, "It should be 'alive.'" A. M. Fretz said, "The influence increases from time to time, but there are lots of places for improvement. We should have all the Sunday-schools represented. More should take part. We should draw the young into the work of the convention. The programme committee should not only act according to their own ideas but consult the schools. Bro. Gehman said some had an idea that the convention was only for Sunday school workers. We ought to get in people who do not attend Sunday-school. The convention lacked advertisement. All that are placed on the programme should try and be present. The committee should consult all before using their names. The superintendents should by all means attend. Miss Allebach suggested that with the increase of the audiences we should raise our voices so as to be well understood. Mr. Kratz said, "It brings persons together and to learn to know each other." N. B. Grubb called on Bro. J. S. Lehman. He said in part, "What we need is to be serious and have the world know it. We want to be enthusiastic. We want to work together. We want those outside to feel that we want them. We should work so that everybody has a gain."

After answering of referred questions, which was conducted by Bro. U. S. Stauffer, and a song, the convention adjourned till 7.15.

Owing to the rain, the evening session was commenced prior to the scheduled time, by a song and praise service conducted by Bro. Clymer, followed by singing by Souderton delegation. The first topic, "Winning Forces," was discussed by M. H Kratz. Among some of the points brought out were, "The history of the church is one of struggle. Life is a struggle. A battle has two possibilities—victory and defeat." He mentioned unison, harmony, education, zeal and loyalty as winning forces. "We must have harmony within our particular denominations. We should be one in hopes and one in aims and make our aims the glory of God. Educating and Christianizing the world must go hand in hand."

Mr. S. M. Rosenberger conducted a conference on the same topic. Love, Christian Endeavor, the power of the Holy Ghost, united prayer were enumerated as winning forces. "We should be filled with the Holy Spirit."

W. S. Gottshall and A. S. Shelly favored the convention with a duet. The second topic, "Indelible Work in Sunday-school Teaching," was opened by A. M. Fretz, Bro. Taylor being absent.

"By indelible work we mean work that will abide, that will not be wiped away; that will last for time and eternity; that will withstand all tempests. Three things must exist—teacher, pupil and subject matter. For a teacher we must have one who knows, one who loves and one who teaches. He must know the Bible and know that he belongs to the Master. A teacher must not do the work for pastime but must love his work, love his pupils and love Jesus, and the Bible. True interest must be manifested and it will serve to get children to study their lessons at home. We should have memorizing of Scriptures. A few prayers in class at opening or closing. There must be a spiritualizing of the school."

The committee on resolutions reported the following, which were adopted:

Resolved, That we endorse the many practical suggestions that were offered during this convention;

Resolved, That we endorse the stand taken by some of the speakers against the desecration of the Sabbath, in particular by the reading of the Sunday newspaper, and by the use of the bicycle as a means of recreation on the Sabbath;

Resolved, That we recognize the need of a closer alliance between the Sunday-school and the home;

Resolved, That we tender our thanks to the Schwenksville congregation and Sunday-school for the kind hospitality extended to this convention.

While a quartette was rendered, the collection was taken, after which A. S. Shelly conducted an open parliament on note book review of the convention.

The convention was closed by singing, "Blest be the tie that binds." This ended one of the most successful conventions held by the conference. May God's blessing rest upon the work during the ensuing year.

HORACE W. SCHANTZ, Secretary.
W. S. GOTTSHALL, President.

THE EVERLASTING LOVE.

BY MARGARET E. SANGSTER.

Never, dear child of the Father, forget
That his love since all time upon thee hath been set,
That forth from the ages it floweth to thee,
And will last through the ages, thy comfort to be.

When this life of the pilgrim is over and done,
And the life in the home of thy rest hath begun,
Then too and forever the love of the King
To the infinite gladness his dear ones shall bring.

So what is the pang that endureth the day,
And the hindrances what though thy progress they stay,
But messengers sent to remind thee of him
Whose love is thy star when the night gathers dim?

Dear child of the Father, oh! never forget,
That the love of thy Father on thee hath been set,
That out of the heavens it floweth to thee
Forever and ever, a great tidal sea.

That wonderful love, if thou in it canst live,
Each day to thy spirit new sweetness shall give,
And the grace that is in thee, a radiance divine,
On the weary and stricken shall tenderly shine.

—*N. Y. Times.*

THE PRIMAL CURSE.

BY READER.

The Bible tells us that, because of the sin of man, the world was cursed. Infidels declare that there is no curse, yet the fact that they struggle with sickness and pain and sorrow should teach them that it is not at all unreasonable to believe, even without the Biblical statement, that man has sinned against God and brought upon himself a curse. The Bible and nature agree in teaching that the earth is cursed.

The following, by H. L. Hastings, of Boston, in his pamphlet, "Is the Bible a True Book?" well shows the weakness of the objection that there is no curse upon the earth, and Christians, who come in contact with unbelievers, would do well to use the argument Mr. Hastings presents and ask infidels why they deny a statement of Scripture which is in agreement with the teachings of nature:

"The skeptic says, 'I do not believe the ground is cursed;' but if he will take a hoe in his hand, and go out and dig among the thistles, he will find the curse, and possibly he may do some cursing himself. No matter how fertile the soil, it will not bear corn without plowing and planting and cultivating. But right beside the corn there comes up a thistle; no one planted it there, and no one cultivates it; it plants itself and cultivates itself. You strike it with a hoe and cut it in two, and when you come back you find both ends growing, and you have two thistles instead of one. You think you do well when your seed yields you thirty, sixty, or an hundred fold, but one thistle produces *twenty five thousand seeds,* and every one of them has wings; and when a whiff of wind takes them they fly to the ends of the earth, till they find a place where they can settle down and raise another crop of seeds, and start on again. Why does not your corn thus sow itself over and over? Nothing that produces bread can be gained without the sweat of the brow, but thorns and briars and thistles grow without planting, sowing, fencing or tending. Can the skeptic explain that?"

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

BY S. M. R.

HALLOWED HOURS

BY MARGARET E. SANGSTER.

There are hours our hearts remember
When we knelt in peace alone,
And the blessing of the Lord our God
Came to us from the throne.
Oh! sweet it was to feel it,
The peace our Lord bestows,
As the dew upon the waiting fields,
The fragrance in the rose.

There are hours when life was bitter
With the anguish of defeat,
When strange it seemed that anything
Had ever tasted sweet.
And we scarce knew how to bear it,
But One came o'er the wave,
And the peace he gave us with a word
Then made us strong and brave.

There are hours when work is pressing—
Just little homely work,
That must be done, that we must do,
That it were shame to shirk,
And in those hours full often
To crown the petty cares,
Has fallen upon the house a gleam
Of God's heaven unawares.

So, for our hallowed hours
We find them, where our Lord
Has called us unto service meet
For blessing and reward.
They are sometimes in the closet,
They are often in the mart,
And the Lord can make them anywhere,
His "desert place" apart. —*Selected.*

IMPRESSIONS FROM THE SUNDAY-SCHOOL CONVENTION.

The convention of 1897 is now a part of history.

We are already looking forward to a good time at Bally, next year.

The hospitality of the Schwenksville people will not soon be forgotten

We went to the convention with great expectations; we went away having them fully realized.

The extra selections of music by which the program was interspersed were acceptable and highly appreciated.

The first topic was one of the most important and timely on the programme, and elicited a lively discussion.

As was remarked by one of the brethren at the close, the convention was one of the most spiritual of all those yet held.

The papers read and addresses delivered were, without exception, replete with excellent thoughts and valuable suggestions.

The "note book review" method of reviewing the convention proved satisfactory. We recommend its occasional use in the future.

Instruction was one of the purposes and features of the convention. It had its beginning with the address of welcome in which interesting facts of our church history were presented.

In the discussion of the first topic of the afternoon session, bicycle riding on the Lord's day and the Sunday newspaper came in for a just share of blame. We hope many may have been awakened to a sense of their responsibility in these matters.

All the workers present, no doubt, went away filled with new inspiration. We should like to give some of this to those who were not present through these columns, but we feel that for this nothing can take the place of mingling with those in attendance, and actually seeing and hearing.

HOW TO INTEREST YOUNG MEN IN SUNDAY-SCHOOL WORK.

WM. H. GRUBB.

(Read at the Sunday-school Convention at Schwenksville, Pa., August 10, 1897.)

To interest young men in Sunday-school work we must begin like the old woman's recipe for frying fish—first get the fish—so we must first get the young men. The scarcity of men in the Sabbath school is an indication of the fact that their interest is somewhere else. You know that no matter how indifferent a young man may be to some things, there are always many other interests to occupy his time. When school is given up and he launches out into business to take up some occupation, a new set of fancies are brought to act upon him, either to influence or hinder his progress in a religious sphere. He begins to feel that he is no more a child directly under the command of parent and teacher and he begins to expect a more dignified treatment from his seniors. In other words, he is becoming a man, and he wants others to recognize the fact. Now if the Sabbath school fails to recognize this, his interest in the school will be a thing of the past, and he will go where things will be more congenial to him.

There is another thing to be taken into consideration when dealing with young men at this period of their life. They spend the week at their various employments. The only time when they can spend more than a few hours with their friends is on the Sabbath. The young man loves company; and, if the company he prefers is not in the school, he will go where he can find it. For this reason great care must be taken to make the Sabbath school as attractive as possible. If they are brought to love the school, respect the teacher, and become interested in the work, they will induce their friends into the school instead of being attracted away by them.

There are two ways to interest young men. First, give them something definite to do. Secondly, keep them in a class where they can be interested and instructed.

Looking at the matter of giving the young something to do from a young man's standpoint, we can see that an error is often committed in making those persons the officers in the school who are already elderly men, and, who, in many instances are the officers in the church. It is well for the church to keep a careful watch over the school. The school's officers should be responsible members of the church, but there are plenty of the younger men who have all the necessary qualifications, and these should receive recognition. In nearly every instance, the natural pride the youn man takes, in what he does, will be sufficient guarantee for its quality. One needs not fear that the bright young Superintendent will not make his term in the office as successful as his predecessor, if he possibly can do so.

The average young man does not need "petting" to win him. He wants you to respect him, and show that you have confidence in the ability he has. When you do that you have won him.

In the next place, the matter of class and teacher is a great factor in winning young men. In his class he must have companions suited to forming fit associates: age and education must be considered. One of the last things that a school should permit is the placing of the young man in classes with those who are either children or old people. It prevents intimate friendship among the scholars, while the teacher can not adapt a method suited to all; and as a result his method may be too childish or too "old fogish." A teacher should never forget that he is the most responsible person in winning the young men. His success depends largely upon how he deals with his class. If he is able to make his scholars feel at home in the class and create a social spirit in it, he has done a great deal. Many teachers are naturally better adapted to do this, et an effort on the teacher's part will go far.

One of the surest ways for the teacher to kill interest in his work is to attempt to teach without preparation. For any one to profess to teach a lesson without first making the necessary preparation is, to be a little slangy, a "blnff," that even the young man can not endure. Let the teacher prepare his lesson, make his class a place for friendly association, and let the school give work to those young men who are qualified to do it, instead of letting older men do it all, and an interest will be created, and the young man is safe and the work of the school will prosper.

A BOY AND HIS BROTHERS.

The eldest boy in a family where there are several brothers has a great responsibility. His standard of right is accepted as their standard; his manners are their manners; what he does they will do. A little brother always has one model—his older brother—and he is a faithful copyist.

If yon are a big brother you may find this very inconvenient and sometimes annoying, but it is a fact which you must accept, and you ought also to accept the responsibility which goes with it. You are your brother's keeper. A boy does not always like to think of that; it is likely at times to interfere with his fun. But, my boy, if it does interfere, your fun is of a kind that ought to be interfered with. For instance, if you are off for a good time with your own special set of comrades, and you get thirsty, you might, perhaps, go into a saloon for a drink. You would not take anything intoxicating, of course, and you reason that it would not hurt you to go in under the circumstances But there is Harry, you do not quite feel that you would like him to go in; you say, "he is not old enough yet." Still if he knows you do such things he will do them to a certainty.

Another reason why an elder brother should steer a straight course is that if he sees a younger brother swerving from the right track, nine times out of ten the elder boy can stop him. He can do it if his own life is right. But if when yon speak to Harry he turns and says, "You do the same thing yonrself," where is your influence gone?

An elder brother ought not to be content with simply keeping his own life right, he ought to be the friend and companion of his younger brothers. He ought to let them share in his work and in his play. And a boy who takes his younger brothers as heartily and seriously as this, needs some one stronger than himself to lean on sometimes, and needs a wisdom wiser than his own to tell him what to do; but a Christian boy knows where to look, he has always a Model before him who is Perfection, and He who is the elder brother of us all, and the firstborn among many brethren, who was the eldest brother in an earthly home, and who understands the situation perfectly, will not fail to give to any boy the wisdom and strength to bear his responsibility.—*Eleanor Hunter, in Christian Work.*

MISSION DEPARTMENT.

EDITED BY A. B. S.

It is hard for us, living in a land where "milk and honey floweth," where we are provided with all the necessaries, and even the luxuries of life, to fully realize the forlorn and destitute condition of the inhabitants of the famine-stricken districts of India, as depicted by brother George Lambert in a letter pnblished on this page. Brother Lambert is the disbursing agent of the Mennonite Home and Foreign Relief Commission. He has gone to India to superintend the distribution of money and food collected by said commission, among the famine-stricken sufferers. Thousands of dollars worth of food has thus already been distributed under the supervision of brother Lambert, but yet there is need for more. But what the people of India are still more sorely in need of, as brother Lambert very pertinently remarks, is the Bread of Life, the food for their souls.

LETTER FROM INDIA.

BOMBAY, INDIA, JUNE 17, 1897.

To our dear Christian people at home: Greetings.—At the present time it appears there are abundant reasons for all Christians to study, reflect and consider what Jesus taught in Matt. 24, and for all to take warning and do what we can for the promotion of Chrrst's kingdom, before He comes in the clouds to gather the redeemed home to Himself.

In this land of 275,000,000, thonsands have been smitten down with the plague, and have died without God and without hope. Thousands are at this moment wandering to and fro in search of food, and there is no one to give them to eat. They are such pitiful cases, with their skin literally dried to their bones, that it seems Heaven and men cannot look on without weeping.

Added to the famine and plague we have had during the past week a frightful earthquake here in India, whereby whole towns were laid in ruins and many lives were lost in the twinkling of an eye, so that one feels impelled to cry, "Stay thy hand, O Lord." At the breakfast table a man said, "We do not know what will be next. The condition of Europe, wars and rumors of wars, the political unrest of our own country, and uprisings everywhere ought to bind all Christian hearts together more than ever."

I have visited different stations during the past week and have contributed of the means in my hands for relief, which made many hearts glad. Indeed the needs are great. The famine is *raging*, and the distress is growing in many places, as you will see by the letters mailed to you. While we do all we can, there yet remains so much undone. The Christian missionaries are brave, and are doing what eternity alone will reveal. Although they are but human, and have many strong ties in their native homes, yet their hearts are in India. I inquired of a young Christian missionary sister: "Do you sometimes get homesick for your people?" She replied, "Oh no, not homesick. Of course I must sometimes weep when I think of home and friends, but Jesus helps me again." And indeed He *does* help. This sister, with Bro. Stover and his dear wife, are a happy missionary family, sent by our Dunker Brethren. May the dear Lord bless them in their work of love.

I see that the missionaries are not here on a mere visit. They are here to stay, as one expressed it, "I am married to India." Most of the missionaries are engaged to relieve the famine stricken, but in many cases the means at hand are so limited. The children are gathered into homes and cared for, many of them afflicted with sore eyes, sore heads, diarrhœa, cholera, dysentery or other ailments. The mothers and widows are also cared for in many places, but the number is so enormously great that the few Christians in this country cannot bear all the burden. Many children are forsaken by parents, others are orphans with no one to care for them. The poor little things have lost all hope of life. It seems as if their bones would protrude through their skins; they do not move, they utter no words, no smile lights up their wan faces,—they are gradually dying of starvation. Sometimes as I look upon them I wonder if the angels do not weep for them, and whether God does not pity them. Then comes His word, "*I pity* them; give ye them to eat." Indeed now is the time. A great door is open here for the extension of the Gospel, by showing in word and in deed the Christ life to them.

I sometimes wonder whether something of that kind should not be done by the Home and Foreign Relief Commission, that is, not only to come to their aid in temporal matters, but also in the spiritual. Last week in one district 137 deaths were reported, all of starvation, and the reported cases are not the total number. How can men keep still and slumber when such conditions exist? People struggle along as long as they can, and then give up to die. Parents offer their children to the missionaries to save them from starvation, while they do the best they can to struggle through the famine. While many are thus gathered in and are saved and we help to support them, yet many more have no help. I sometimes feel the greatness of the need so much that with blinding tears I bow my head in prayer to God to succor these poor people in their hour of need.

It appears to me if we had a few good, devoted Christian workers here we might do a great deal more in this respect, namely by taking charge of children and giving aid to the needy and teaching them the Gospel until the famine is over. Undoubtedly many would then return to their former occupation, and they could bring others up for the Lord.

I feel so grateful to God for the love and united interest taken by our people in the cause of Indian Relief. When I say, "our people," I mean the whole Mennonite family. This is as it should be. The Mennonite family is a large one, and although we do not all labor in exactly the same sphere, yet let us all love one another, for love is the fulfillment of the law, and in *love* we can be one. Let each one labor in his sphere *for God*, and bid the others God speed. If we are true to God each in our sphere, all will do their work. The question comes to me whether God may not long to have the work of the Mennonite church extended throughout this land of need. I know of so many dear young Christians in the different branches of the Mennonite denomination who may never have had their talents developed Many undoubtedly feel that they ought to do something for God and His kingdom. May this not mean *you*, dear brother or sister. The field is so very great, and the grain is so ripe and ready to cut, that much of it is *lodging down*. It ought to be harvested, but there are not laborers enough to bind the grain into sheaves and present them to the Master at His coming. O dear young Christian, we may be strangers, but may I not whisper to you, "Think of these things." If you have entered into the hidden Christ life, consecrate yourself so fully to Him that you may be able to hear the slightest whisper of the voice of God. When He says, "Who shall I send? Who will go to the dark heathen lands?" O may there be the response, "Here am I; send me, O Lord, send me." I know this means much, but at home one can slide along without a thought of how much it may mean to be a *worker* for God? It means much to live or die for God. It means much to meet God; it means much to enter heaven. Is there not some dear Mennonite father or mother who looks through their children to the great work of God. Where shall God call all His workers from? Is it not from your home and family? Dear parents, the mother of Samuel consecrated her child to God and God used him. Will you not do the same? The child will know it. It may mean for that child to leave home for the last time, to go to a country where his or her life will be spent for God. It might mean that your child would die on the battle field of missionary effort, and you would never meet again on earth. It might mean that your dear child would at some lonely place breathe its last, but what of all that? The happy spirit would soar above the cares and toils of a foreign missionary life to bring in the precious sheaves that have been gathered. What a blessed thought! What parent would not give a child to God? Not perhaps in your way, but in God's own way. He will provide and care. It might mean that the remains of your child would be laid away in some lonely graveyard in India, without a father, mother, sister or brother to witness the occasion, or shed a tear at the time. But oh, the glory and joy to know that it was the best life that can be lived in this world of sin!

Missionaries, I find, are a happy people, although they work hard and are exposed to a thonsand dangers. While their friends at home enjoy many things, they dare not dream of these things, because they stand in the front ranks of the battle for God, to spread the Gospel to all the ends of the earth as Jesus commanded. It means more to make a Christian profession in a heathen land than it does at home, where all can sing so sweetly and pray so loudly, and some dress so finely and go to church with their fine horses and carriages and put on style in general. Here they go in bullock carts, donkey carts, pony carts, on camels and afoot, with the sun beating down its torrid beams, sending the temperature up far above fever heat, and while the one hand holds the umbrella the other is industriously engaged in mopping the streaming perspiration from face and brow and neck. Yet in all this the happy heart can sing, "All for Jesus, all for Jesus."

This morning it is raining here, but it is only a local shower. In the Central Provinces where rain is needed most, none has yet fallen. I have thus far borne the heat quite well. I can eat heartily and sleep well, and enjoy the best of health. Thus far I have spent a good part of my time at Bombay as this is the nearest spot from the coast to the famine district, and it is slightly cooler here owing to the sea breeze. This is however the worst time of the year as the monsoons are just breaking in.

I should be very glad to receive letters from any one that would feel like writing or asking questions. You can always safely address to Bombay, India, as my letters will follow me when I leave. I would solicit the prayers of all Christian people. My love to all. Yours in Christian love in the land of need and misery. GEO. LAMBERT.

NOTE.—We would add that it costs FIVE CENTS postage for every half ounce or less sent to India by mail.—ED. —*Herald of Truth.*

GENERAL CHURCH INTELLIGENCE.

The Young People's Alliance of the Evangelical Association held its first General Convention at Pittsburg, Pa., from July 29 to August 1.

The Brethren (Moravian) church at Emaus, Pa., a short time ago celebrated its 150th anniversary. Count Zinzindorf preached in this neigborhood as early as A. D. 1741. Besides the one at Emaus, churches were about this time founded also at Bethlehem and Nazareth.

It is reported that in Canada there are 50,000 Protestants who formerly were members of the Roman Catholic Church. Among these are about 100 ex-priests. The report comes from an aged Evangelical preacher, who himself at one time was a priest of the Catholic Church.

Bunyan's Pilgrim's Progress has recently been translated into the Uganda language and is now read by the people of Central Africa. This book has now been translated into 88 different languages and it is doubtful whether another book, besides the Bible, is more extensively read by Christians upon all parts of the globe than the Pilgrim's Progress.

The Reformed Church of our country has also inaugurated Deaconess work. Their Home in Cleveland, Ohio, now has nine Deaconesses, four of whom have been admitted during the past year. By these 127 patients were nursed in the hospital and 49 in private families. The financial report shows that the income during the past year exceeded the expenses by nearly one thousand dollars

Rev. C. G. Koch, one of the pioneers of the Evangelical Association and for a number of years editor of the *Christliche Botschafter* died on Sunday, August 1st, of heart failure, at the age of 80 years, 6 months. The deceased occupied in his younger years a prominent position in the church of his choice, and even during his old age was an occasional contributor to the paper whose editor he had been for the period of ten years.

The erection of our new mission station in the vicinity of Arapahoe, O. T,, is fairly under way, and in the course of a few weeks brother Horsch will move right into the midst of the Indians among whom he is working. What our mission then needs there is a small chapel wherein brother Horsch can conduct services with his Indians. We hope that the Lord will move the hearts of our brethren and sisters to contribute the necessary means for the erection of this much needed place of worship. The money for the erection of the missionary's dwelling has been furnished by a few mission friends. Who will do a similar act towards the erection of a chapel?

A Moravian missionary writes from Poo, near the Tibetan border, under date of March 27th: "Applications for baptism continue to be received. Up to the present time the number is *twenty-five*. The man who formerly gave oracular responses in connection with the heathen festivals through the aid of an evil spirit, together with his wife, affords us much joy in the hour of instruction. People in the village have said to him, that if all the rest permit themselves to be baptized, it will be of no consequence; but that he must not, for they can not spare him. He replied, that even though they should put him to death for it, he will never again serve as the mouthpiece of the oracle. Later they offered him the use of a field on condition of his not submitting to baptism; but he remained firm, and we hope to be able to baptize him at Easter."

A BIT OF CHURCH HISTORY.—*Continued.*

Galilee, and to the eleven on the Mount of Ascension. To gather these sects, which under various names were becoming entangled in the dangerous heresies of the Reformation period, and unite them under one fold, free alike from the plagues of Rome and from the delusions of the world, was the work he set before himself.

Judge Pennypacker, of Philadelphia, says: "In that great upheaval of the 16th century there were leaders, Menno the reformer of Holland, Schwenkfeld the Silesian nobleman, Boehm, the inspired shoemaker of Garlitz, who refused to stop where Luther, Calvin and Zwingli took a successful stand. The strong controlling thought which underlay their teaching was that there should be no exercise of force in religion. The baptism of an infant was a compulsory method of bringing it into the church, and they rejected the doctrine; an oath was a means of compelling the conscience, and they refused to swear; warfare was a violent interference with the rights of others, and they would take no part in war, even of self-protection. With the peace of Westphalia, when peace was guaranteed alike to the Roman and the Protestant, only a part of the latter benefited therebv. The Swiss state church, notwithstanding the earnest protest of the Burgesses of Rotterdam who were acquainted with these Mennonites, ceased only in their persecutions to the extent that they sent them as slaves to Barbary and exiles to America. At last a light dawned; they obtained a foothold in Netherlands. In 1572, in a time of urgent need, they assisted William, Prince of Orange, founder of the Dutch Republic, with a considerable sum of money. In his palmier days he never allowed the persecution of these people, although at times his crown was in danger; he survived the attack, became the first Protestant king of England, 1689, and is now looked upon as the patron saint of religious liberty. As a result of the edict of Nantes peace was secured to them in Holland; and at the beginning of the 18th century the Holland Mennonites were rich and powerful. They determined to effect an organized charity to assist their brethren in hostile lands. This organization lasted eighty years, when its object was accomplished. Emigration to America was largely carried on by this company and probably this very spot was owned by a member of that company by the name of Van Bebber, who sold it to his poorer brethren without financial gain to himself.

Such is the outline of the history of a people that have suffered more than any other They left their impress strong and deep wherever they lived. Instead of being a hundred years behind the age, as is sometimes charged, history proves that in separation of church and state, slavery, freedom of conscience, arbitration instead of war, and many of the great social problems that are now being solved, they have been at least one hundred years in advance of their times.

What are some of the lessons we can learn? Ancestry did not save the Jew nor will it save the Mennonite. Has our church a mission to-day? The principles that have been so tenaciously held by our forefathers are as precious to the *true* Mennonite of to-day as of yore. Their *application* is different to-day, will be more so in the future. Language and style of dress are no longer disturbing factors; unity in essentials, liberty in non-essentials. The missionary spirit of Waldus and Menno will reappear. Christianity in humility will be the corner-stone around which the whole Mennonite brotherhood will be reunited and become a powerful factor in the latter-day history of the Church of Christ on earth.

DEATHS.

TREICHLER.—On June 29, 1897, near Shawnee, Niagara county, N. Y., Rev. John Treichler, aged 82 years. On the 1st of July the services were conducted at his home by Jacob Krehbiel, assisted by R. Norton and C. W. Schanbacher. The remains were brought to their last resting place in the Shawnee Cemetery. Text, Eccl. 7: 1.

HARING.—On August 21, 1897 at the home of her parents, at Danville, Pa., Sarah Jeannette, *nee* Wetzel, wife of Emil W. Haring, aged 43 yrs., 2 mos., and 25 days. Funeral services were held at her home at Shelly, Bucks county, Pa., on August 25th, by A. B. Shelly. Interment made at the Quakertown Union Cemetery.

STAUFFER.—On August 23, 1897, near Schwenksville, Montgomery county, Pa., Hattie, infant daughter of Milton and Emma Stauffer, aged 6 months and 19 days. Interment was made at the West Swamp Church on August 28th. Funeral services were conducted by A. B. Shelly.

CONTRIBUTIONS.

For Heathen Mission Treasury, received during the month of July.

From Berne, Ind, congregation, mission box and individual gifts, $14.02; Mrs. Yost, Vera Cruz, Ind., $2.00; Bethel cong., Mo., $6.20; Salem cong., Dalton, O., $6.46; Anonymous, $10.00; Huffnungsfeld S. S., Kan., $6.05; Ladies' Sewing Circle, Pulaski, Ia., $25.00; Zion cong., Ia., $16.00 A number of individual contributors of Donnellson, Ia., $34.00; Bethel cong., Mt. Lake, Minn., $60.00; Aurora S. S., Nebr., $5.51; cong. at Bluffton and Pandora, O., $33.00. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For General Conference Home Missions received during June and July.

From West Zion cong., Kan., $13.00; Canton cong., Kan,, $11.00; Emmans cong., Kan., $30.00; Salem cong., Ore., $1.62; Y. P. Convention at Moundridge, Kan., $58.16; Bethel cong., Mt. Lake, Minn,, $30.00; J. J. Voth, Elbing, Kan., $2.00, Gratefully acknowledged,

W. S. GOTTSHALL, Treas.

BOOK NOTICES.

"The Separated Nation," by H. L. Hastings, is an intensely interesting essay, presenting many facts of importance concerning the Jewish people. Some of the greatest philanthropists, poets, statesmen, musicians, financiers, etc., have belonged to this race, and the large number of Jews who have occupied positions of prominence sufficiently attest the remarkably intellectual character of the Hebrew people. Mr. Hastings presents a great deal of information on this point, and also shows by an array of evidence that physically the Jews are superior to Gentiles, their death-rate being far less and their longevity much greater than of any other nation Many points of importance and interest are treated in this essay, which is published as a twenty-cent issue of "The Anti-Infidel Library," a quarterly, of which the first number was Mr. Hastings' famous lecture on "The Inspiration of the Bible" (a recent pamphlet), which D. L. Moody said he "would walk ten miles to hear." Address, H. L. Hastings, 47 Cornhill, Boston, Mass.

"Infidel Testimony Concerning the Tenth of the Bible" is an essay by H. L. Hastings, which presents strong evidence from the unconscious testimony of unbelievers in support of the divine inspiration of the Bible. Prophecies laid alongside extracts from the writings of the infidel, Volney, show that Biblical prediction was dictated by Omniscience. The essay is published by H. L. Hastings, 47 Cornhill, Boston, Mass. 10 cents.

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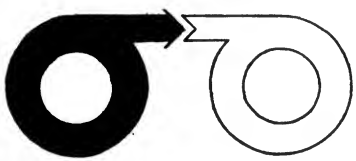

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